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The Outlook of Missions

Volume XV,

Number 1

January, 1923

FOREIGN MISSION DAY—FEBRUARY 11, 1923

THE Board of Foreign Missions invites all the Congregations and Sunday Schools of the Reformed Church to join in a hearty observance of this Annual Service.

If every Pastor and Superintendent will lend his help, there will be great rejoicing in the hearts of our 104 missionaries in Japan and China.

Most appealing is the picture on this page, which images the Title of the Foreign Mission Day Service—"THE RETURN OF THE GLEANERS."

By your fervent prayers and liberal gifts you can be a present help to your representatives, who are far out in the rich fields, so ripe unto harvest, in the Orient.

THE RETURN OF THE GLEANERS

"The fragrant sheaves of the wheat
Made the air above them sweet ;
Sweeter and more divine
Was the scent of the scattered grain,
That the reaper's hand let fall
To be gathered again
By the hand of the gleaner,
Sweetest, divinest of all,
Was the humble deed of thine,
And the meekness of thy demeanor."



DIRECTORY OF OUR FOREIGN MISSIONARIES

Our workers in Japan and China need the prayers, sympathy and help of their friends in the home land. They will be glad to receive occasional letters.

Letter postage to Japan and China, five cents for the first ounce and three cents for each additional ounce or fraction.

JAPAN

Date of Arrival	Name	Residence
1883.	Rev. Jairns P. Moore, D.D.	Sendai
1887.	Rev. David B. Schneider, D.D., and wife	Sendai
1892.	Rev. Henry K. Miller, D.D., and wife	Tokyo
1895.	Rev. Christopher Noss, D.D., and wife	Sendai
1896.	Rev. Paul L. Gerhard and wife	Sendai
1900.	Rev. Allen K. Faust, Ph.D., and wife	Sendai
1901.	Miss B. Catherine Pifer	Tokyo
1905.	Rev. William G. Seiple, Ph.D., and wife	Sendai
1905.	Miss Mary E. Gerhard	Sendai
1906.	Rev. Elmer H. Zangg, Ph.D., and wife	Sendai
1907.	Miss Kate I. Hausen	Sendai
1907.	Miss Lydia A. Lindsey	Sendai
1911.	Rev. Carl D. Kriete and wife	Yamagata
1913.	Rev. Ezra H. Gunther	Sendai
1914.	Rev. Alfred Ankeney	Aomori
1915.	Rev. Paul F. Schaffner and wife	Wakamatsu
1916.	Miss Elsie Seymour	Sendai
1916.	Prof. F. B. Nicodemus and wife	Sendai
1917.	Prof. Oscar M. Stoudt and wife	Sendai
1917.	Mr. Isaac J. Fisher	Sendai
1918.	Rev. Dewees F. Singley and wife	Morioka
1918.	Miss Mary E. Schneider	Sendai
1919.	Rev. Frank L. Fesperman and wife	Yamagata
1919.	Mr. Arthur D. Smith	*Tokyo
1920.	Rev. W. Carl Nugent and wife	Wakamatsu
1920.	Rev. I. George Nace and wife	*Tokyo
1920.	Miss Catharine L. Nau	Sendai
1921.	Miss Alliene S. DeChant	Sendai
1921.	Mr. George S. Noss and wife	Sendai
1921.	Miss Helen I. Weed	Sendai
1921.	Miss Gertrude E. Pamperrien	Sendai
1921.	Miss Ruth M. Kuenzel	*Tokyo
1922.	Miss Helen E. Otte	Sendai
1922.	Rev. Gilbert W. Schroer and wife	*Tokyo
1922.	Miss Aurelia Bolliger	*Tokyo
1922.	Mr. Ralph L. Hoiland	Sendai

CHINA

1900.	Rev. William E. Hoy, D.D., and wife	Yochow City, Hunan
1905.	Rev. Paul E. Keller and wife	Yochow City, Hunan
1906.	Rev. J. Frank Bucher and wife	Shenchowfu, Hunan
1906.	Prof. Horace R. Lequarr and wife	Yochow City, Hunan
1906.	Rev. Edwin A. Beck and wife	Yochow City, Hunan
1908.	Miss Alice E. Traub	Yochow City, Hunan
1908.	Dr. William F. Adams and wife	Yochow City, Hunan
1910.	Miss Rebecca N. Messimer	Shenchowfu, Hunan
1911.	Rev. Ward Hartman and wife	Shenchowfu, Hunan
1913.	Miss Gertrude B. Hoy	Yochow City, Hunan
1914.	Prof. Carl H. Beck and wife	Shenchowfu, Hunan
1914.	Miss Helen B. Ammerman	Yochow City, Hunan
1914.	Miss Elizabeth J. Miller	Shenchowfu, Hunan
1914.	Miss Mary E. Meyers	Yochow City, Hunan
1916.	Miss Marion P. Firor	Yochow City, Hunan
1916.	Rev. J. W. Owen and wife	Yochow City, Hunan
1917.	Miss Esther I. Selleneyer	Shenchowfu, Hunan
1917.	Miss Minerva Stout Well	Shenchowfu, Hunan
1917.	Prof. George Bachman	Yochow City, Hunan
1919.	Rev. George Randolph Snyder and wife	Shenchowfu, Hunan
1919.	Rev. Sterling W. Whitener and wife	Yochow City, Hunan
1920.	Miss Ruth E. Snyder	Yochow City, Hunan
1920.	Mr. T. Edmund Winter and wife	Yochow City, Hunan
1920.	Mr. Clarence E. Heffeldinger	Shenchowfu, Hunan
1920.	Miss Anna Katharine Zierdt	Shenchowfu, Hunan
1921.	Miss Sarah B. Moser	Yochow City, Hunan
1922.	Rev. Jesse B. Yankee	*Nanking
1922.	Rev. Hesser C. Ruhl and wife	*Nanking
1922.	Dr. William M. Ankeney	*Nanking
1922.	Miss Elizabeth Gotwalt	*Nanking
1922.	Rev. Louis C. Bysted and wife	*Nanking
1922.	Miss Erna Hatter	*Nanking
1922.	Mr. James A. Lambach	Yochow City, Hunan
1922.	Miss Sara E. Brick	Yochow City, Hunan
1922.	Mr. Ethelbert B. Yost	Shenchowfu, Hunan

* At Language School.

The Outlook of Missions

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The Quiet Hour



God is our refuge and strength, a very present help in trouble.

—Psalm 46; 1.

Real prayer is dramatizing life in the presence of God. It is the bringing of the life into His presence and letting the light and the power of the Spirit shoot through it all, inspiring and guiding the actions of life.

—CORNELIUS WOELFKIN.

One of the first lessons we have to learn in life is that we were never intended to stand up to life by ourselves; that God made man for Himself, and that He Himself exists for man.

—J. STUART HOLDEN.

Ask God to give thee skill
In comfort's art,
That thou mayst consecrated be
And set apart
Unto a life of sympathy.
For heavy is the weight of ill
In every heart;
And comforters are needed much
Of Christ-like touch.

—ANNA F. HAMILTON.

When a man faints in the day of adversity it is because a line of communication has somehow been cut, and he has lost touch with his base of supplies.

—J. H. JOWETT.

It is a tendency throughout America for us to be afraid to think by ourselves. Spend some time alone every day. Be quiet, and in that quietness let God speak. That is prayer.

—H. R. WEIR.

To worry about carnal things is pure paganism. He who has done such grand things for the soul will not starve the body.

—W. L. WATKINSON.

There is an old saying that the future lies on the knees of the gods. That may be true, but it has to be taken from the knees of the gods by the hands of youth. We must not think of the future as a sort of fairy godmother who is going to bestow upon us blessings as we move along.

—CHARLES H. BRENT.

As long as I love beauty, I am young,
Am young or old as I love more or less.

—WILLIAM H. DAVIES.

Let Thy Spirit curb our wayward senses, and guide and enable us unto that which is our true good, to keep Thy laws, and in all our works evermore to rejoice in Thy glorious and gladdening Presence.

—ST. BASIL.

Religion is the mother of optimism. Faith in God generates hope for man.

When we stand before the world as Christians special things are expected of us, and there is not a man outside the church who will not brand us hypocrites and speak of us with contempt if we drag the name of our Master and His holy cause through the dust.

Over the plains and the vales to the measureless ocean,
Lead me out of the narrow life to the place of the hills and the skies.

—HENRY VAN DYKE.

Read the Bible. Study the Bible for yourself, and not books about the Bible. We are prone to think that we know Christ when we know a lot about him, and we read more books about him than we do his life itself.

What a serene and quiet life you might lead if you would leave providing to the God of providence! If God cares for you, why need you be anxious too? Can you trust him for your soul, and not for your body? Come, then, soul, have done with fretful care, and leave all thy concerns in the hand of a gracious God!

—C. H. SPURGEON.

The most precious things of life are near at hand, without money and without price. Each of you has the whole wealth of the universe at your very doors. All that I ever had, and still have, may be yours by stretching forth your hand and taking it.

—JOHN BURROUGHS.

THE PRAYER

STIR up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ, our Lord. Amen.—*The Book of Common Prayer.*

THE OUTLOOK OF MISSIONS

VOLUME XV

JANUARY, 1923

NUMBER 1

A Message of Cheer for the New Year

“WHEN the Outlook is dark, try the Uplook,”
These words hold a message of Cheer ;
Be glad while repeating them over,
And smile when the shadows appear.
Above and beyond stands the Master,
He sees what we do for His sake,
He never will fail nor forsake us,
He knoweth the way that we take.

“When the Outlook is dark, try the Uplook,”
The uplook of faith and good cheer ;
The love of the Father surrounds us,
He knows when the shadows are near.
Be brave then, and keep the eyes uplifted ;
And smile on the dreariest day,
His smile will glow in the darkness ;
His light will illumine the way.

The British Weekly.

Greeting to the Readers of the Outlook of Missions!

Dear Friends:

STANDING at the portal of the op'ning year, we may be sure that words of comfort meet us, “hushing every fear.” The New Year will be full of grace and peace and joy to all who love the Lord, and serve Him in their daily life. No Christian should dread to enter upon this untrodden path, for he has the precious assurance: “*He leadeth me.*”

With the January issue, THE OUTLOOK OF MISSIONS begins Volume XV. That this missionary magazine may be of real service to the greatest number of members and friends of our Church, it is very important that during 1923, we double the number of our subscribers. This can easily be done with the kind help of those who know the value of the magazine.

Will it be asking too great a favor of our readers to renew their efforts in a special canvass among members and friends who may be glad to subscribe for the mere asking?

A faithful member of THE OUTLOOK OF MISSIONS family will prove an earnest supporter of the interests of his own congregation, and of every worthy cause in the Church.

A Rally Call for Foreign Mission Day

Sunday, February 11, 1923

THE RETURN OF THE GLEANERS

This is the title of the Foreign Mission Day Service for February 11, 1923. In the sixteen pages is given a graphic description by pictures and readings of the growth of our work in Japan and China.

OUR FORCES, OUR FRUITS, OUR FINANCES

In Japan, our Church supports 55 foreign and 178 native workers; in China, there are 49 foreign and 138 native workers. In Japan, we have 103 places of worship, 4,003 communicant members, 7,659 Sunday School scholars, 1,053 students, and 180 kindergarten pupils. In China, we have 36 places of worship, 696 communicant members, 1,920 Sunday School scholars, 431 students, 1,057 in day schools, 24 kindergarten pupils and 29,129 individuals were treated last year in our hospitals. The cost of the work in Japan for 1921 amounted to \$272,520.81 and in China, \$117,334.61. The total valuation of our Mission properties in Japan is \$1,145,227.50, and in China, \$176,079.68. Total valuation in both Missions, \$1,321,307.18.

NEEDS IN OUR JAPAN MISSION

This is harvest time in North Japan. A nation is awake to the light. Never before have the conditions been so favorable for the spread of the Gospel. The way is open, and the time is ripe. Will we avail ourselves of the opportunity? Will we thrust in the sickle and reap for the Lord a rich harvest of souls?

There are many cities and towns in our Japan Field where religious services have been held for 30 and 40 years without chapels. Is this not a proof on the part of our Japanese Christians of their devotion to Christ and of their faith in our Church? Should we not help to provide them with houses of worship?

Our most serious problem is that of our oldest church, Kanda, of Tokyo. We do not own the land on which the little frame chapel stands. If additional funds will be provided on Foreign Mission Day, the Board will devote the Dr. and Mrs. B. Bausman legacy of \$11,000.00 towards a church, and erect it in memory of these faithful servants of God.

In Sendai City we have four complete church plants in good condition. There are eight other cities in North Japan where we have suitable chapels. Our first duty is to provide chapels at A-ki-ta and A-o-mo-ri, where the Christians have made large sacrifices with the promise that our Church in America would assist them. There is one other great city, Hi-ro-sa-ki, where we need a chapel if the work is to prosper.

There are eight large towns of 20,000 and over, such as Ta-i-ra, Ko-ri-ya-ma, Sa-ka-ta and Yo-ko-te, where we have work but no chapels. At Ta-i-ra we have a fine lot and a model parsonage. At Sa-ka-ta the Cook Memorial Church will soon be completed. The church at Yo-ne-za-wa has been replaced. It is the first building to embody the new plan of having the first floor used for Kindergarten and Sunday School work with a small sanctuary on the second floor. The admirable new kindergarten at Yamagata is a great blessing.

One of the needs for the use of the native evangelists is bicycles. Last year 14 were purchased at a cost of about \$60.00 each. The Sendai office is asking for tables, desks, bookcases, filing cases, a typewriter and the like. Gifts of \$10.00 would help to provide these needful articles.

There is an urgent need for an addition to the Second Recitation Hall of the Miyagi Girls' School at Sendai for the Bible Woman's Training Course. The model Sunday School, not a year old, which is a part of this Bible Training Course, has 120 scholars; many of them were baptized during the year. This is a good field for our most earnest efforts to lead souls to the Saviour.

In order to safeguard the health of our missionaries, and to enable them to render their best service to the Church, it is necessary to provide them with American built houses. Two of our missionaries, Rev. Israel G. Nace and Rev. Gilbert W. Schroer, are in need of homes. They will cost about \$10,000 each.

The cost of a chapel in Japan varies, depending upon the location, the size and the material used. It is safe to estimate the average cost at \$5,000. The church at Yonezawa cost about \$7,500. Kindergarten buildings should be erected in four cities, which will cost about \$17,000. The city authorities welcome the establishing of first-class kindergartens. An additional kindergarten teacher is sorely needed.

A TRIBUTE BY TWO BISHOPS

Dr. William E. Hoy says: "The Japan Mission has not become a silent partner of my life. I do not wish to forget my first love in the foreign service of our Lord Jesus Christ with whom there is no respect of nations or persons. Two years ago, on my return to China, I met two Bishops from India, both Methodists, who told me that they knew of no Mission the world over that surpassed the Japan Mission of the Reformed Church in the United States in personnel, organization, methods and successes. This should be a very gratifying testimony to the Board and to the Church."



SOME OF OUR SENDAI TEACHERS ON OUTING TO BEAUTIFUL MATSUSHIMA
Misses De Chant, Weed, Hansen, Lindsey, Nau, Mr. Roberts (U. B. Mission) and
Mr. Smith

CATECHISM OF NEEDS IN OUR CHINA MISSION

What are the more pressing needs in our evangelistic work in China?

There are 20 preaching places where we have no chapels, and the Main Street chapel in Yochow, which was destroyed by fire caused by rioting soldiers, five years ago, should be rebuilt without delay.

How much does a chapel plant cost in China?

About \$4,500, including room for Day Schools for boys or girls, and for work among women.

What new station was opened by our China Mission last year?

Yungsui, where Missionary Ward Hartman is at work among the Miao tribes, the earliest inhabitants in China.

What does Missionary Hartman need for his work?

A chapel, a residence, and a house for the Chinese worker, the total cost being about \$6,000.

Why was 1922 a notable year for Huping Christian College?

Because it was granted a Charter by the District of Columbia on July 11, 1922, and celebrated its Twentieth Anniversary on October 10, 1922.

What are the needs of this growing institution?

An additional Dormitory to care for the many young men who must now be turned away for want of room. A Science Building is also needed so that Huping students may receive a proper Christian education.

What will be the cost of these buildings?

A Dormitory will cost about \$10,000 and a Science Building will cost about \$20,000.

How do the Day Schools help the work?

By giving the boys and girls in our 26 preaching places the advantages of a Christian education. From this number we must expect our Evangelists and Bible Women.

What are the needs of the Day Schools?

Suitable lots and buildings at a cost of about \$5,000. Land and building materials can be bought for less now than a few years ago. Bricks cost only one-third as much as in normal times.

What is the most urgent need in our medical work?

The completion of the Hoy Memorial Hospital at Yochow City at a cost of about \$40,000.

What is a most urgent need of our new missionaries?

We should provide residences for our Missionaries Winter, Bysted, Ruhl, Laubach and Yaukey. Six thousand dollars will pay for a house.

What workers are greatly needed at this time?

Physicians, both men and women, lady teachers for the Girls' Schools, and two men with business training.

Let us hope and pray that the members of our Church will provide these needs.

CHAPEL BUILDING IN JAPAN

THE Board of Foreign Missions has granted from the proceeds of the Forward Movement a sum of not less than \$15,000 for use this year, at the discretion of the Joint Evangelistic Board, in building chapels where they are most needed. This being rather a new departure, the Evangelistic Board is on its mettle to make such good use of the money as to encourage our friends in America to continue the policy of trusting the judgment of those who know best conditions on the field. Hitherto the contributions have been definitely designated, as a rule, for certain places.

Our most serious problem is that of our oldest church, Kanda, of Tokyo. We do not own the land on which the little frame chapel stands. Only a few days ago the land-rent was again advanced 30%. For this and for the rent of Pastor Kodaira's residence the congregation and the Mission will soon have to find nearly \$500 a year, and that for very unsatisfactory accommodations. We are glad to know that in the Bausman Legacy our Dr. Miller has a good beginning of a fund that will enable Mr. Kodaira and his faithful flock to secure the plant they need. The fact that Koishikawa Church has become self-supporting is largely due to the fact that the mistake made at Kanda was not repeated, but through Miss Pifer's intercessions a very small but complete plant was secured early in the history of the congregation. At Azabu, too, we have a splendid lot and parsonage, thanks to Dr. Miller's wise handling of the situation.

In Sendai city we have four complete plants in good condition. In North Japan, apart from Sendai, there are eight cities. Of these Morioka, Fukushima, Wakamatsu, Yamagata and Yonezawa are now well fitted out. Obviously our first duty as a Mission is to fulfil the promises made years ago to Akita and Aomori, where the little congregations were urged to make large sacrifices, with the understanding that their American friends would help them out. In both places there are exceptionally well located lots. At Akita there is a small parsonage; at

Aomori there is an old house which has been used as such. There is one other great city in the North, Hirosaki, where our attempts to make a beginning have been frustrated, and it is evident that at this late date we must go in with money to build if we are to begin at all.

Next in order to the cities are great towns of 20,000 or over, most of which are soon to become cities. Such are Taira, Koriyama, Shirakawa, Ishinomaki, Tsuruoka, Sakata, Yokote, Noshiro and Kamaishi. We have work in all but the last two named.

At Taira good preliminary work has been done. A fine lot has been purchased and filled up above flood-level, and a parsonage built that is a model. The space being limited, the Sunday School meets in the parsonage in four sections at different times on Saturday and Sunday.

At Ishinomaki we have for twenty-odd years had a tiny chapel on a small lot on a back street. This plant was contributed by the congregation originally, and is worth about \$1,500. Recently the little building has begun to collapse. So with the approval of the Evangelistic Board a fine lot has just been purchased for \$5,000, of which we are to pay half. The new lot is on the border between the old Ishinomaki, on the flats beside the river, and the new Ishinomaki of schools and residences on the high land between the old town and the sea.

Thanks to the foresight of Missionaries Cook and Kriete, both Tsuruoka and Sakata are provided with admirable lots. Tsuruoka has a large old house that is usable. Sakata is to have a chapel at once, a special memorial fund in honor of Mr. Cook having been contributed.

We are beginning to be quite hopeful. When the large and difficult problems outlined above have been solved and it becomes generally known that the Mission means business, the Christians in the smaller places will bestir themselves and furnish a larger proportion of the funds than can be given in the cities, where land is more expensive and more substantial structures are required.

CHRISTOPHER NOSS.

DAY OF PRAYER FOR MISSIONS

February 16, 1923

THE annual observance of the Day of Prayer for Missions will be, as usual, on the first Friday in Lent, February 16, 1923. Last year for the first time Canada joined with the United States in observing the same date. An increasing number of programs are sold, year by year, betokening a growing number of communities which hold services of prayer on that day. In most cases these are interdenominational meetings.

Plans should be made early so that there may be wide publicity and the date will be reserved. January first is none too early to begin. Leaders of women's, young people's and children's groups are especially urged to plan their winter's programs so that the Day of Prayer for Missions has prominent place. Speakers should announce the date and impress upon men and women everywhere personal responsibility for seeing that the Day is observed locally. Church calendars should contain preliminary notice of the observance well in advance; announcement should be made on bulletin boards, from the pulpit and in the daily press.

"The Light of the World" is the theme of the program for this year. As many of the meetings are about two hours in length, the program is planned not to take more than that length of time. Some communities hold both afternoon and eve-

ning sessions. In some cities meetings are held in different sections at the same time, in others there is one large gathering centrally located. The program may be used as printed or adapted to meet unusual conditions.

"A Call to Prayer" will be found very useful in preliminary publicity and prayer. This "Call" may conveniently be carried in Bible, purse or pocket. Its wide use will greatly help in making the Day of Prayer a real power for good.

The "Call" and program are now ready and may be obtained from denominational headquarters. The placing of orders early is advisable; each year the Boards receive many orders too late to be filled as the supply is exhausted and there is then no time to print a third or fourth edition. The program is priced at 2 cents each, \$1.50 per hundred.

Rev. J. S. Peters, pastor of St. James' Mission, Allentown, Pa., is putting forth efforts to make the evening services especially stimulating. On a recent Sunday evening the Greenleaf Lodge of Masons, of which Mr. Peters is chaplain, was present with 220 men, who, with their friends, filled the church. Dr. Paul S. Leinbach, Dr. Conrad Hauser, Dr. Seiple and Dr. C. E. Schaeffer delivered addresses at these evening services during November. Two cottage prayer meetings are being conducted each Wednesday evening with most gratifying results.

BOARD OF HOME MISSIONS General Fund Receipts for November

<i>Synods—</i>	1922	1921	Increase	Decrease
Eastern	\$9,640.98	\$7,164.98	\$2,476.00	.....
Potomac	1,940.69	2,459.90	.....	\$519.21
Ohio	1,469.97	2,121.32	.....	651.35
Pittsburgh	1,350.00	550.00	800.00	.....
Interior	138.00	71.00	67.00	.....
German of the East	306.32	461.12	.....	154.80
*Northwest .....	.....	25.00	.....	25.00
Jewish	914.30	113.48	800.82	.....
†W. M. S. G. S.	1,663.20	1,459.05	204.15	.....
All other sources	174.21	487.65	.....	313.44
Totals	\$17,597.67	\$14,913.50	\$4,347.97	\$1,663.80
Increase for the month .....	.....	.....	\$2,684.17	.....

*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$1,315.81 additional for Church-building Funds and other causes.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

HOME MISSIONS AND THE FORWARD MOVEMENT

A PART of the Forward Movement program is to put Mission work in America upon a more efficient basis. When an army goes forth to conquest it seeks to strike at the most strategic point. For present day Christianity America is that point. The evangelization of the world hinges upon the evangelization and Christianization of America. We must look to America for missionaries and money to Christianize the nations afar off. An unchristianized America will neutralize the efforts which we may put forth in other lands. Our first and supreme duty lies right here at home. We must put this work upon a proper basis, not indeed for its own sake, but for the more speedy and more effective bringing in of the world-wide triumph of Christ.

Now the Forward Movement is intended to undergird this very work. The Board of Home Missions had made a careful survey of its needs in terms of money for five years and found that it would require \$2,383,200 to supply these needs. All of this money is to be put into Church buildings and parsonages. None of it is to be used for Missionaries' salaries or other expenses, but solely for equipment. This will give permanence to the investment. It will produce something tangible. We shall have something to show for with the use of this money.

Moreover, this is in harmony with the new policy of the Board of Home Missions. The mission of a Mission is to serve the community, *not to live off but for the community*. It is not to be a parasite, but a power in the community. Consequently it must have a suitable equipment in which to do its work. The program of the modern Church has greatly enlarged. It includes more than worship. It ministers to the whole man and involves social, recreational, educational, as well as religious elements. This requires a plant adapted for work of this kind. The Mis-

sions were promised these plants just so fast and so far as the Church at large would raise the funds of the Forward Movement. They projected programs in harmony with this promise and in hope that the same would speedily be realized. Up to this time only a little more than one-half of the total Forward Movement budget has been pledged and only about two million dollars has been paid, of which amount the Board of Home Missions has received \$341,223. Unless strenuous efforts are put forth to secure the balance of the Forward Movement budget, and much remains unpaid, the Missions will not receive their full allotment and many of them must continue to be seriously handicapped in doing their work. There should be found individuals in the Church who will come forward with large sums and put up churches for these Mission congregations, thereby enabling them to fulfill their mission and also assisting in the raising of the full budget of the Forward Movement.

A VISION OF A NEW AMERICA

I have a vision
Of a new republic, brighter than the sun
A new race, loftier faith, this land of
ours
Made over as to people, boys and girls,
Conserved like forests, water power or
mines;
Watched, tested, put to best use, keen
economics
Practiced in spirits, waste of human life,
Hope, aspiration, talent, virtues, powers,
Avoided by a science, science of life,
Of spirit, what you will. Enough of
war,
And billions for the flag,—all well
enough!
Some billions now to make democracy.
Democracy in truth with us, and life
Not helter-skelter, hitting as it may,
And missing much.

A LOOK AT OUR WESTERN WORK

THE General Secretary and Superintendent Horning made a tour among the Missions in the Middle West. Their itinerary took them as far west as Denver, Colorado. The purpose of the visit was to secure information from and impart inspiration to the Missions. They met with the Consistories and discussed the problems confronting each Mission, and later addressed the members of the congregations with a view of heartening and encouraging them in their work. Many interesting features of the work were brought under review. The problems confronting these Missions are somewhat peculiar to the locality in which they are planted.

First—*The term "Reformed,"* which designates the name of the denomination, is frequently misunderstood and often serves as a handicap to the progress of the work. Persons who have no knowledge of Church History and who do not know the rich heritage of the Reformed Church stumble at the name. They are reluctant to join the Church in a given Community because they conceive of it as a "reform" institution intended for criminals and incorrigibles. Others associate it with some phase of Mormonism, or even Roman Catholicism. They can understand the Methodist, the Baptist, the Presbyterian and other denominations, because the name is sufficiently distinctive, but the name "Reformed" connotes something entirely different from its historical and ecclesiastical meaning. In Denver the difficulty has been largely overcome by stressing the idea of a community rather than of a denominational church. At any rate, the purpose of a Mission on this "far-flung battle line" is not to build up a denominational interest, but to minister in spiritual things to the community in which it is located.

Second—Another handicap is *the lack of proper equipment.* Many of these Missions were started twenty or thirty years ago when the modern policy of Mission work was not clearly discerned and when emphasis was not placed upon adequate equipment. In those days great economy was practiced. Efficiency had not

yet made its modern demands and frequently it had to be sacrificed in the interests of economy. The cheapest location was selected for the Mission. The smallest and least expensive building was erected. The most meager salary was paid the Missionary, and the Mission was expected to eke out its existence as best it could, and to build itself up out of the community in which it was located. The Board put as little money into the work as possible. Other denominations entered the field with a different policy, put up fine and substantial buildings and became leading factors in the community. So today many of our Missions find themselves overshadowed by imposing edifices of other denominations, and are obliged to do their work with a meager and an inadequate equipment. The demands on the part of the young for social and recreational features in connection with the Church have not been supplied, and as a consequence the young folks have gone into those Churches which provided the same. The comforts and artistic elements of a dignified and inspiring church service which is made possible by pipe organ and other furnishings, were not provided and the people went to the Church where such were obtained.

A third handicap is the *isolation* of these Mission churches. They are located on the circumference of our denomination. They are far removed from the center of our life and action. They feel themselves cut off from the rest of the body. Only occasionally do representatives from the East visit them. Often they are made to feel that the East cares little for them. Some folks in the East have even spoken discouragingly of them and their work and held out no hope for their future. Generally only one little Mission representing the denomination is found in a big, growing, enterprising city. There is no denominational fellowship in the same community. The pastor seldom sees brethren of the same communion from one Synod meeting to another. He has no one with whom he can discuss the peculiar problems affecting his parish or the denomination. The members moving from one

section of the city to another, or from one place to another are lost to the denomination. If there were four or five churches of the same denomination in a given city they would mutually assist each other. They would conserve the membership and would stimulate each other to good works. The heart of Christianity is fellowship and whenever that is rendered impossible or interrupted, the Church must suffer. Consequently pastors and people seek and find their fellowship in other communions and the denominational loyalties are weakened and people find it less difficult to leave the Reformed Church and identify themselves with other denominations. Thus thousands of Reformed members have gone into other churches, whereas under other conditions they might have stayed in the Church of their fathers.

To remove these handicaps is not an easy proposition. To change adverse conditions into favorable circumstances is a prodigious task and cannot be accomplished over night.

It may be necessary for us simply to admit our limitations and frankly to acknowledge that on a program of competition with some other denominations we are not "in it." They outstrip and outdo us every time. They have resources of men and money at their control which are way beyond our reach. But we need not enter a competitive game. We must change our point of view. The motive of our Missions must change. Our objective must swing clean across. We will lose out on a competitive and a comparative basis. Let us freely and frankly acknowledge it. But that need not put us out of business. We must enter a new game, far more interesting and more profitable—the *game of co-operation*. We are not rivals, but allies of other Churches. We are not to compete, but co-operate with them. There is room and work for all of us if we work together and if all of us have the proper motive.

This work of constructive co-operation has not yet been fully wrought out in our present stage of church life. We are seeing its great possibilities. We are making experiments along certain definite lines, such as Evangelism, Social Service, Community Betterment, Religious Education, Missions, etc., but the time is approaching

when the co-operative method shall be effective in every department and when there shall be a place for the small as well as the large denomination in the accomplishment of such a comprehensive and co-operative religious enterprise.

It is with this thought, viz, that the Reformed Church has a distinctive contribution to make to the full-orbed program of a vital Protestant Christianity in America, that we feel justified to put men and money into this western frontier field, and to invite men and women to join our fellowship so that together with them and those in other communions we may help to build the Kingdom of God into the life of the nation and thus advance the worldwide triumph of Christ and His people.

High Tide at Hiawatha

Sunday, November 26th, was a red letter day in Bethany Reformed Church, Hiawatha, Kansas. It marked twenty-four years of faithful and efficient service of Rev. L. L. Hassenpflug as the beloved pastor of this Church. He is one of the oldest pastors in service in the Reformed Church in the Middle West and is an illustration of the value of a continuous and consecrated ministry in a given community. The occasion was further marked by the reopening of the renovated and beautified church edifice. Extensive improvements had been made to the old building consisting of the installing of new pews, and carpet and other furnishings. But the crowning feature of it all was the dedication of a beautiful new parish house which adorns the church lot and makes the plant one of the most modern and efficient in the community. The building of this parish house was made possible by the liberality of one of the members of the congregation, Mrs. Louise Robinson, who paid the greater part of the cost involved.

This congregation was for four years a Mission under the Board, but went to self-support in 1912.

Dr. C. E. Schaeffer, of Philadelphia, was present and preached the sermon in the morning and also delivered an address at the dedication of the new building in the afternoon. Dr. John C. Horning, of

St. Joseph, was also present and spoke at both services. Rev. W. F. Naefe, of Fairview, together with some of his people attended the afternoon service. Visiting ministers of sister denominations brought fraternal greetings. A congregational dinner was served at noon, on Sunday in the social room of the parish house, which was enjoyed by many. The Hiawatha congregation is on a splendid footing and is ministering to a wide circle of people along social, educational and religious lines.

NOTES

Rev. A. J. Levensgood began his pastorate of the First English Reformed Church, of Louisville, Ky., (The Sunshine Mission) last January and since that time new Reformed Church hymnals have been acquired; a floor has been laid in the basement and painting and varnishing done to the amount of \$150; the entire main room has been frescoed at a cost of \$549; a Franklin steam heating system has been installed, for \$650. Part of this outlay of \$1800 was made possible by a loan from the Board. Three sisters, of the Binde-man family, have donated a handsome pulpit. The next step will be the erection of a six-room parsonage on the splendid church lot. The re-dedicatory services were held on Sunday, November 5th. In the morning Dr. John C. Horning preached and Prof. W. H. Bartholomew delivered an address. The closing service was a fellowship meeting with all the Reformed pastors in the city present. Drs. Horning and C. F. Kriete and Mayor Huston Quinn were the speakers.

* * *

Missionary J. F. Hawk delivered the radio sermon at the *Omaha News* broadcasting studio on Sunday evening, November 12th, the subject being "Builders with God." The choir of the Omaha Reformed Church furnished the sacred concert for the occasion. The Christian Endeavor Society entertained the Omaha C. E. Union at the regular monthly meeting in November.

* * *

The Third Church, Youngstown, Ohio, of which Dr. E. D. Wettach is the Missionary, started a congregational Evangelistic

Campaign, November 12-19, that is to continue until Easter. Dr. Henry S. Gekeler, Editor of *The Christian World* assisted the pastor.

* * *

At the regular monthly meetings of the teachers of the Dewey Avenue Sunday School, Rochester, N. Y., the pastor, Rev. Addison H. Groff, is giving a series of talks on "The Genius and History of the Reformed Church." Ten teachers are attending the Rochester School of Religious Education, a Community Training School.

* * *

The ground consecration service for Grace Mission, Canton, O., of which Rev. J. Theo. Bucher is the pastor, was held November 19th in the auditorium of the Daniel Worley School, the temporary place of worship. The service was continued on the new church site, when the pastor offered prayer and removed the first earth for the corner-stone.

* * *

The corner-stone was laid on November 26th for the new church of the Third Greensburg, Pa., Mission, of which Rev. Wm. C. Sykes is the pastor. Addresses were delivered by Dr. F. C. Seitz, Rev. L. E. Bair and Supt. J. M. Mullan.

* * *

The Second Church, Scranton, Pa., of which Rev. Geo. A. Bear is the missionary, has added a moving picture machine to its equipment. This congregation has been using stereopticon lectures very successfully on Sunday evenings and now expects to make use of moving picture films. At a recent Sunday evening service Mr. Bear used three films—two on exposing the mediums of spiritualism, the third on "The Village Blacksmith."

* * *

Rev. M. J. H. Walenta, pastor of St. Mark's Evangelical Reformed Church, Brooklyn, N. Y., which was recently a Mission under the Board, and which has just erected a new church building, makes the following statement: "I have never anticipated that building operations also influenced spiritual life. New visions and objectives require special energies. It is energy that must be harnessed again in order to assure results."

The twelfth anniversary of Rev. J. Mori's pastorate of the Japanese Reformed Church, of San Francisco, Cal., was celebrated on a recent Sunday. He started this splendid work immediately upon leaving the Seminary. He went into the field lone handed and unknown. Today his work is firmly established right in the heart of the Japanese population of more than 6,000 people. The location of the Mission is ideal and the property valuable. Many students have gone into various colleges from the congregation, and from among them several have gone into the theological seminary and four into Japanese ministry in the Reformed Church. The Japanese Mission in San Francisco is open and at work seven days and seven nights of the week. The door is scarcely ever closed. The standing of Rev. Mori among the Japanese, Christian and non-Christian, on the Pacific Coast is second to none. His pulpit ability is known far and wide. On his twelfth anniversary many complimentary speeches were made by members of the congregation. Rev. and Mrs. Mori were presented with many beautiful gifts. Superintendent and Mrs. E. F. Evemeyer were present on this occasion.

* * *

Evangelistic Services were held in the Japanese Mission, Los Angeles, Cal., of which Rev. T. Kaneko is the pastor, during the week of November 15-22. Rev.

J. Mori was the preacher. Many and good were the results. An extended series of services is being planned by the congregations of Los Angeles and San Francisco to be conducted in the Lenten season.

* * *

The First Reformed Church, of Los Angeles, Cal., of which Rev. G. von Gruening is the pastor, observed its ninth anniversary on November 5th. Rev. D. N. Harnish, of San Gabriel, Cal., formerly of Butler, Pa., delivered the glad message. The attendance was excellent, with over twenty visitors.

* * *

The new parsonage for Rev. A. S. Glessner, pastor of the Austintown, Ohio, Mission, is well under way and will probably be ready for occupancy about February 1, 1923. It will be well appointed with all modern conveniences. The cost is borne exclusively by Dr. J. H. Schnurrenberger, an elder of Zion's congregation. The outlook is very encouraging and work on the new church at Austintown will start in the early Spring.

* * *

The tenth anniversary of Hope Mission, Philadelphia, Pa., of which Rev. S. H. Matzke is the pastor, was observed on November 5th. Rev. R. O. Csatlós preached the evening sermon. A special offering of \$1,000 was received on the debt of the newly erected church.



RALLY DAY AT FIRST JAPANESE REFORMED SUNDAY SCHOOL, SAN FRANCISCO, CAL.,
REV. J. MORI, PASTOR

The Hungarian Mission Work—Our Mutual Responsibilities

By SUPERINTENDENT D. A. SOUDERS

THE selection of this subject does not ignore the fact that we have also Italian, Bohemian and Japanese Mission work in America. These are all well worth noting and invite our responsibility. The Italian work is located in the midst of an increasing Italian community in Chicago. It is carried on by an earnest, efficient and consecrated missionary, Rev. Michael Renzetti, and it is done at very small expense in the Sunday School rooms of a sister denomination.

The Bohemian work consists of two congregations; one in Chicago under the pastorate of Rev. James Dudycha, in the western part of the city where 85% of the community is Bohemian and where there is now an awakening of the people in their interest in Protestant Christianity. The other Bohemian congregation is located in Cedar Rapids, Iowa, where 13% of the inhabitants are Bohemians and in that part of the city where more than 50% of the Bohemians reside. The pastor, Rev. Frank Helmich, reports an increasing attendance at the Lord's Day services and growing interest in Protestant religion in the community.

Our Japanese work on the Pacific coast is acknowledged by other denominations to be first-class and very promising. The zeal of the workers, both pastor and people, knows no limit of service and sacrifice. The only limit they know is lack of workers and lack of financial support.

The mutual responsibility for these phases of the work is on the part of the Board of Home Missions to furnish adequate equipment and efficient helpers; the responsibility of the Church at large to furnish the needed money; and the workers in the field to show progress in winning souls for Christ and of building them up in the knowledge and power of the Gospel,—in Christian faith and service.

It is, however, the Hungarian work that calls at this time for special consideration and imposes new responsibilities. This is because it has been so greatly enlarged during recent months; because it includes

more varied activities; because it is so far-reaching in its results; and because this is an opportune time for its more effective prosecution. The comparative statistics which follow are illuminating:

Last year—Ministers, 14; Congregations, 23; Members, 3141; S. S. Scholars, 1280.

This year—Ministers, 36; Congregations, 52; Members, 9654; S. S. Scholars, 2952.

In addition to this, there were conducted last summer, 28 Daily Vacation Bible Schools for an average of 6 weeks, 5 days of the week and 4 hours a day with an aggregate enrollment of 3995 children ranging from 5 to 12 years of age.

More significant than these figures is the fact that the ministers and people who have recently come to us are showing a fine spirit of loyalty to our Church and her Institutions and that the ministers are doing all they can to inform their people concerning the doctrines, rules, regulations and customs of our Church. They are giving lectures for this purpose on Sunday afternoons which are well attended.

Few of the incoming congregations have as yet adopted our Sunday School methods but pastors and elders are studying the subject and are adapting what they find suited to their purpose. As most of these congregations have held the services of trained teachers from home as organists and choir leaders, they deem it unnecessary to make any radical changes.

They are, however, conducting Teacher Training and Bible Study Classes to prepare young men and women to become teachers.

Hungarian ministers feel the need of paying special attention to the welfare of the young people. Most congregations have Young People's Societies. These are not affiliated with the regular Y. P. S. C. E., nor are they federated with each other. They are, however, very similar to each other, including in their activities the Sunday evening devotional hour and in addition frequent musical or dramatic

entertainments in the school room of the church during the week. These require considerable preparation so that the young people spend several evenings of the week in the Church and to a considerable extent make it their social center. The minister or teacher is usually present to help and direct the exercises.

Most congregations also have Women's Societies; some of them reaching a membership of several hundred. These societies make for social fellowship and for benevolent work among the women of the community. Here the deaconess finds a field for helpful service. Regular dues are collected and the money is used for needy persons in the congregation or community.

It is a well known fact that the Men's Benevolent Societies are in connection with each congregation and that they are federated with each other. It is not so well known that during the war these societies sent home marvelously large sums of money for the support of war widows and orphans. Since the war they have added to their interests the support of the well-equipped and well-manned Orphans' Home for Hungarian children at Ligonier, Pa. There are already in the home 62 children under the care and instruction of Rev. Dr. Alex. Kalassay and his devoted wife, together with 5 other helpers. It is the hope of the Federation of the Men's Societies, that in the near future they can

help along other kinds of benevolent work for Hungarian people.

Since so many congregations have been added to our work the subject of higher education claims more consideration. Hitherto our students for the ministry studied either in our English institutions or in the Seminary of the Presbyterian Church at Bloomfield, N. J., where a Hungarian professor holds a chair. We were always well satisfied with this arrangement but found that quite a number of our young men were lost for service in our Church after graduation. When, therefore, the Hungarian ministers requested us to provide for a teacher in one of our institutions, we readily acceded to their request. They themselves selected the incumbent of the chair of Hungarian Professor and designated the school of their choice, Franklin & Marshall College, because there the man might teach as required either in the Academy, College or Seminary.

Rev. Alex Toth, of Cleveland, Ohio, was chosen and is now serving as Hungarian Professor in the College. There are already some Hungarian students there, among them several in College and several in the Seminary who have come from Hungary with the intention of working at home after finishing the course here. Professor Toth will visit the Hungarian Reformed congregations during the coming



CONFIRMATION CLASS,
MAGYAR REFORMED
CHURCH, SOUTH NOR-
WALK, CONN., REV.
GABRIEL DOKUS,
PASTOR

months to encourage young men, and women, too, to take College courses. How many young Hungarian women will apply for admission in our Women's colleges next year?

Our Hungarian publications are issued jointly by the Presbyterian and Reformed Sunday School Boards. Until quite recently they consisted of the publication of picture cards for the Primary Sunday School classes, a few tracts on Temperance and the Publication of the *Reformatusok Lapja* (Reformed Church Sentinel). The two Boards have obligated themselves to pay the deficits incurred, half and half. Now that there are so many more children under our care and the prospect of so many more subscribers to the *Lapja*, the two Boards involved have already issued an excellent Teachers' Guide for Sunday School lessons, containing both Hungarian and English text and comments. Tracts on various temperance and evangelistic topics are much needed and will no doubt be issued in the near future.

Evangelism is the latest and in many respects the most significant manifestation of life in our Hungarian mission work. It is manifested not only among the ministers and members of the churches in America, but is also a growing activity in the Protestant Churches in Hungary itself—and only so much the more interesting and promising because of this fact. It was started in America by a group of Hungarian Reformed ministers and elders in Cleveland and vicinity. These men feeling need of waking more life and interest of the people in winning those outside the church to Christ and of those in the church to more active service, organized what is known as the Bethesda Circle for holding evangelistic services conducted by the brethren together in the congregations of the group successively during the season from New Year to Easter. The result of their efforts was very encouraging and now there have been conferences with ministers in other cities looking toward the organization of other circles. These will, of course, conduct their work according to the method best adapted to the community. The entire movement finds a hearty response from the people and is, therefore, the more promising.

Enough has been written to show that the Hungarian Churches are awake and are growing in activity. This, therefore, is the opportune time to come to their help in every way. If anything more needs to be said, it is that in these days of economic industrial and social stress on the one hand and of indifference to religion and its demands on communities and cities everywhere, there is special reason for coming to the help of the people who are crowded into the foreign settlements of all industrial communities, living under conditions very unfavorable to the religious nurture of children and to the maintenance of religion in adults; and where the united efforts of the "wets" and the habits of the people join to make the 18th Amendment of non-effect. When under such circumstances there is an awakening among the people themselves, let us heed their call and help their need.

What now are our mutual responsibilities?

First, as to the Board of Home Missions: To provide a minister for every mission; to support teachers wherever needed; to send a deaconess to every large congregation; to aid in the maintenance of Daily Vacation Bible Schools; to provide more and better literature; to encourage young Hungarian men and women to consecrate their lives to religious work among their own people; to have these workers educated for the work.

Second, as to the Reformed Church in general: To cultivate an intelligent interest in these people either by visiting them in their churches and homes or by reading the growing literature about them. (It is easier now since we have so many more congregations to visit them than ever before.)

If you are living in an industrial community, visit the foreign section and learn the living conditions and if they are not what they might be, work to have them made better. You may not have opportunity for either of the suggestions already made; then pay your apportionment in full and be ready to give special offerings as the calls are intelligently presented to you and claim your interest.



SUMMER VACATION SCHOOL GROUP AT THE FIRST MAGYAR REFORMED CHURCH,
BRIDGEPORT, CONN., REV. S. LUDMAN, PASTOR

To carry on the enlarged Hungarian work will require twice as many ministers as were formerly required. This will mean the education of more men for the ministry and of more deaconesses for the social work. Join the confidential group of liberal souls who have for a number of years contributed for the support of Hungarian students for the ministry. Whoever helps now helps double. The Immigrant Superintendent is confidential custodian of this students' fund. Write him for particulars.

This same appeal comes to congregations of the Church. Why not become a foster parent to a worthy Hungarian young man or woman to secure a thorough Christian education for work in the Master's Kingdom? What an encouragement it would be for the young man or woman to spend his holidays with his foster mother and learn in a practical way what American Christianity is!

The responsibility of the Hungarian congregations and ministers? Yes, you too need to feel this for you are more directly interested than any one else. Pardon my frankness: "Look not each of you to his own things, but each of you also to the things of others" (Phil. 4-3.) Let members of the congregations work for the beautifying of the churches. (Matt. 23: 23.) Pay your apportionment asked by Classis and Synod. The money you give will help support Hungarian congregations poorer than yourself; will help support ministers and their widows; the orphans of the church; and do much Mission work for the lasting good of heathen people in China and Japan; work to pay your debts and so become self-supporting for in that way you will enable the Board of Home Missions to organize other Hungarian congregations where they may be needed.

Observations of the Treasurer

J. S. WISE

THE annual Army and Navy football game was an interesting event. It took place in Philadelphia, Saturday afternoon, November 25th. The big hotels were crowded with guests. Among the guests were our highest government officials, as well as the highest officers of both Army and Navy. It was a great day. The air was crisp, cool and bracing—ideal! Chestnut Street and portions of Broad Street were crowded. Men and women had on their best “bib and tucker.” Young and old were out for a holiday! Rich, beautiful furs, flashing diamonds, gaily colored ribbons and flowers were everywhere noticeable. There was wealth and beauty on every hand. Money was spent lavishly. Every “taxi” in the city was requisitioned to convey the eager crowds from the hotels to Franklin field. The so-called best people were on hand to honor the occasion.

The Army won! The Army won! was the cry of the newsboys later in the day. Enthusiastic, yet orderly crowds, filled the outgoing trains homeward bound. Fifty-five thousand attended the game! What a great company of people! I was not at the game, but I saw *much* of the crowds. As I left the city to keep a Sunday appointment in York and Hanover, the train was filled to overflowing with gay and happy people—just everyday, sensible and dependable people. There was no evidence of drunkenness, not even the smell of liquor, among them.

Every day of the week following much space in the daily papers was given to the recital of the everywhere and open violation of the prohibition laws. Cabinet officers, Senators, Congressmen, Officers of both Army and Navy (even the President, who, however, was not in Philadelphia on the day of the game) are shocked and chagrined that the National Constitution should be so flagrantly disregarded and violated. And well they may be! For the responsibility must be laid at the door of many in authority who have been side-stepping duty for the sake of expediency.

It is a sad day for our country's welfare when men who honestly stand for

the sacredness of law and plead and pray for its observance are denounced and branded as hypocrites and fanatics. Every public official is sworn to uphold the law and wherever that is done, very little is heard of “the failure of the prohibition.” Who are the hypocrites? The millions and millions of industrious, law-abiding, conscientious, reliable Christian people or the few self-seeking politicians, who, like Pilate of old, simply “pass the buck” when enjoined to do nothing more than their plain and sworn duty? I hope the time may soon come when the great hosts of sensible and upright people will unmask these blandly hypocritical fellows and place only such men in authority who have a wholesome respect for the law they are chosen to enforce. There is no failure in the law, but in the enforcement.

Practically the same men in Pennsylvania who passed the ratification of the Eighteenth Amendment passed the Woner Law. The purpose of the one is to abolish the saloon, the other to perpetuate it. And now, after two years, Pennsylvania finds itself in the lime-light of lawlessness because of its inconsistency. It is safe to say that fully 75 per cent of the law defying liquor consumed on the day of the game was obtained through the Woner-law protected saloon, which has become the chief liquor distributing agency for both bootleggers and the “thirsty public.” It was perhaps a good thing that these conditions were at last revealed to the men higher up. Let us hope that all the inefficient and hostile prohibition agents who were simply appointed as political henchmen, will soon be replaced by men who really want to have our laws obeyed.

One great obstacle to the proper enforcement of this law is the difficulty encountered in convicting its violators. For some unexplained reason, ordinary evidence will not do. It appears to be easier to convict a man of murder than to convict him of selling “booze.” The testimony of competent witnesses amounts to little or nothing, unless accompanied with “the goods.” All this is absurd, but it is plainly evident that the ordinary testimony of thoroughly reliable witnesses who unmis-

(Continued on Page 48)

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

Rural Church Life in the Middle West

THE above heading is the title of one of a series of twelve volumes containing the results of a unique study of Rural America that has been made by the Committee on Social and Religious Surveys under the direction of Dr. Edmund de S. Brunner. These studies are based upon surveys that had been begun by the Inter-church World Movement covering twenty-six counties of the country, selected so as to obtain a bird's-eye view of the religious situation as it is in the rural areas of the U. S. They constitute, as Prof. Charles A. Ellwood has said, fine pieces of work and examples of what we need to have done on a large scale.

The two counties described in the volume under consideration are Jennings County, Indiana, and Clay County, Iowa, which were selected because they are representative of large sections throughout that area.

A very interesting feature of this study is the brilliant analysis of the successful co-operative movement in the Middle West, which is characterized as one of the most important tendencies in the agricultural life of that section at the present time. The author considers it no overstatement to say that the co-operative movement is the greatest thing in rural life of the Middle West today. There are now in Clay County eighteen co-operative enterprises, and nine of the twelve communities in the county have each one or more of them. Grain elevators and shipping associations on a co-operative basis, are practically within reach of every farmer in the county. Iowa, Wisconsin and Michigan were among the seven states which had the largest number of farmers engaged in co-operative selling in 1920, and Iowa, Wisconsin and Ohio were among the six states which had the largest number of farmers doing co-operative purchasing.

The co-operative spirit in the Middle West is showing itself also in the spread of

the movement for the consolidation of schools, in the interest of public health, in the extension of the library movement, in the establishment and maintenance of social and recreational organizations—in fact, as Dr. Warren Wilson puts it, “everybody in the Middle West is co-operating—except the churches.”

The author of the book states that the churches for the most part have stood aloof during the period of co-operative economic development. Only a small proportion of the pastors has given encouragement and assistance. Local churches should support the agencies working for abiding prosperity to the extent of helping to give them vision beyond mere class or group, to give them real community spirit and a desire to be an agency for service as well as for the saving of money.

The churches should also have some share in the solution of the problems attending land speculation and tenancy which are on the increase in the Middle West. They should study school consolidation, whose leaders are far ahead of the country church administrators. As the consolidated school movement has eliminated a large number of one-room ungraded schools and in their stead has established efficient school centers, so the churches should plan to eliminate the large number of extra churches which are not worth what they cost to maintain and deserve extinction.

The churches should encourage public health service and participate in the Red Cross program for rural nursing; support and utilize the library extension service; and take an active interest in providing agencies for the service of the social and recreational life of the people in their several communities.

The chief concern, however, of the local churches should be an efficient pastoral service. “If there were enough men of the right kind in the country pulpits the sickness of the country church would soon

be cured." "When the average country minister is more efficient; when he ceases to look upon the country church as a mere stepping stone to a city pulpit; when the various denominations professionalize the country ministry and train men to be rural, social and religious engineers, then only will the Church gather power, widen and intensify her local program, and branch out to create that ideal community in which there will be one Church serving all the area and all of the groups. A community at one with the church parish is the goal."

The Church on the Changing Frontier

ANOTHER volume of this series, under the above caption, presents a study of four counties in the Rocky Mountain States of Montana, Wyoming, New Mexico and South Dakota, and discusses the task of the Church in ministering to the situation which exists today in that section of America. These counties are respectively, Beaverhead, Sheridan, Union, and Hughes and provide fair samples of a great deal of the Range Country—a vast area of eight states and parts of others, covering a million square miles with a population about a third less than are crowded into New York City. It is a section of wide spaces and comparatively few people.

In none of the four counties is the Reformed Church represented nor is the Reformed Church working in any of the four states in which these counties are located, except South Dakota. The people for the most part are homesteaders, and their children, who came from the Middle West and Southwest.

Community spirit, that is, a willingness on the part of the people to co-operate for the best interest of the community, is not strong but is growing. The Red Cross during the war did a great deal toward the creation of a community spirit; the Farm Bureau is fostering this spirit; and communities have begun to concern themselves with their roads, schools, methods of farming and other community interests.

The Church in this frontier country has always faced great difficulties. The burden of increasing its service and equipment has been heavy. The story of its growth is one of inspiring loyalty and faithfulness on the part of a few in a country where God has been easily forgotten. Nearly three-fourths of the churches in the counties studied have less than fifty members. The country churches have an average of eighteen, the village churches thirty-five, the town churches ninety-one, and the city churches 185 members each.

About twelve cents of the church dollar spent on these churches come from the denominational boards in the form of Home Mission aid. The Range has always been justifiably Home Mission territory, but here as elsewhere the policy pursued by Home Mission agencies has been too often to keep alive a great many struggling churches which do little to justify support. "Home Mission aid," says the author, "too often creates futile competition within a community by supporting a Church for selfish denominational purposes. Some of these Churches were better dead, and they would have died of natural causes but for Home Mission Aid."

The Church has played an important role in the past, but its position in the Range country today is disappointing, is the conclusion of the author of this Study. Much of the Range has never had the chance to go to Church, and one result is that it is difficult now to create a church spirit. Absence of Church has become a habit with homesteaders. Out of fourteen churches which have been abandoned in the four counties of this Study, nine have gone under because "their members melted away."

What this country, with its scattered population needs, is what certain denominations call a "demonstration parish." The plan is the same as that of the experimental farms conducted by the Government—a seven-day-a-week-plan, which has in mind the whole man, mind, body and soul, in place of the old circuit-rider system. This means a community center Church with a modern religious and social program and equipment for extension work, so far as possible, to take everything

(Continued on Page 48)

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR



IN MEMORIAM

OUR dear missionary, Dr. J. P. Moore, of Sendai, Japan, is sitting in the shadow of a great loss—the death of his beloved wife on December 9th. For months this brave woman was wrestling with a disease that baffled the skill of the ablest physicians. All that medical skill could do was done for her. The last thing proposed was the infusion of blood from others. Six members of our Mission came forward and said, “We are ready to give of our blood.” However, the doctors said that she was too weak to be removed to the hospital where this had to be done.

If prayers could have saved her, she would have been restored to health. Special prayer meetings were held on her behalf—from far and near the message came, “Don’t give up hope. If the doctors can’t save her, God can,” but all of no avail. The hour of her departure had

come, and the Lord took her spirit into the better world.

At the funeral services held on December 12th there was a gathering of friends which the Kita Yobancho Church could not hold. Besides the missionaries and Japanese Christians, the Governor of the Province and the Mayor of the city were present, the former by proxy, as he was otherwise engaged. The service was in charge of Dr. Allen K. Faust. The English sermon was preached by Dr. D. B. Schneder, based on Rev. 14:13, and the Japanese address was given by Prof. K. Ito, of North Japan College faculty. The burial took place in the Kita Yama Cemetery, north of Sendai, a beautiful hilltop, overlooking the mountains and valleys, on to the shores of the Pacific Ocean, and where lie buried several of our other missionaries—Mrs. Christine Vollmer Faust, Reverend Herman H. Cook and Miss Mary E. Vornholt. On that hilltop, made sacred by the precious remains of faithful toilers, she was laid to rest just as the sun was setting behind the western hills.

Our sister in the Faith spent thirty-five years in Japan. For twenty-five years she was a teacher in Ferris Seminary, Yokohama, as a missionary of the Reformed Church in America. On February 8th, 1923, it will be ten years that she—Anna DeForest Thompson—was united in marriage to the now heart-broken Dr. Moore. This union was a very happy one. The love that bound them together was a link that was forged in heaven. She was held in high esteem by a large circle of friends in Sendai. As a woman of native refinement, of winning personality and of highest ideals, she will ever be thought of by those who came within the radiance of her Christian life. She lived for others, and many in her death will rise up to bless her for what she has been to them.

Someone is the Cause of It

THE world today is the arena for all sorts of tumults and troubles. Great evils beset all ranks and races. Want and woe are writ in bold type on the pages of the secular press. There is a dearth of good news everywhere. Everything seems to be out of kelter. Few apparently are in dead earnest to heal the open sore of the world. Now, as of old, the lamentation is heard—"No one careth for my soul."

Here is the real seat of the trouble in this great Twentieth Century. We boast of such wonderful achievements in Art and Science, in Commerce and Education, but in the realm of Religion, the secret of the highest and best things in life, how slow has been the progress!

There is a heart-searching article in the January issue of *The Missionary Review of the World* on "Old World Graves and New World Christians," that should stir up all Christians to new and better endeavors. The writer depicts in few words, without any superlatives, his visit in Egypt, Sudan and India. He refers to the ancient places made sacred by the presence of the Christian Sanctuary, where the fires of loving hearts for Christ had burnt out, but are now being slowly rekindled by missionaries much alive and mission work prospering.

No one can read of Dr. Taylor's experiences and impressions without a pang of regret. The question presses itself to the lips, "If such has been the fate of the Christian religion in those ancient lands, what will prevent a similar fatality to lands and the times in which we are living?" Fortunately the causes for such a fatality are plainly stated, and we do well to profit by them.

Egypt, once Christian, did not maintain a pure and vital Christianity. Abyssinia, a land that received the Gospel of Christ from missionaries in the first centuries after Christ, fell under the evil influences of all sort of corruptions, and the people now are pining away in ignorance, superstition and sin. Palestine, the very cradle of our holy religion, made sacred by the walks and talks of Jesus, is, today, devoid of any living evidence of the spirit, the love, the joy and the peace of Jesus

Christ. To Dr. Taylor, walking through the early Bible Lands is like walking through a graveyard of Christian Churches.

Who will be so courageous as to say that the same fate may not befall America if Christians sit still at ease, and do not care whether the truth is spread abroad or not? There must be a more virile faith in things sacred, and a greater reverence for God's most holy word. The family altar, the sanctuary, the heart must be held inviolate, and no cares or pleasures of this world must interfere with our reverence for study of and obedience to the Holy Bible. If we will check our love of the world by a more ardent love for the Christ; if our communion with Him is kept alive, as also our desire to serve Him in all things, then we have His promise, "I will not leave thee nor forsake thee."

Among the New Year's greetings that Dr. Bartholomew, Secretary of the Board of Foreign Missions, appreciates the most are the following:

"Hoffman Orphanage will do its part on Foreign Mission Day in February. Please send us 75 copies of the service and some literature, also envelopes. With best wishes for yourself and our work in China and Japan. I hope to prepare a boy for a medical Missionary." Andrew H. Smith, Superintendent.

"Your circular letter concerning Foreign Mission Day reached me this morning. Am glad to know you are planning and praying for large things, and hope every pastor will fall into line and urge his people to help. Oh, for united effort in advancing Christ's Kingdom! Please give us good workable plans. May God grant us abundant success." C. B. Schueder.

"Your letter, bearing on the observance of Foreign Mission Day, 1923, has been received. I read it over carefully at once. I will urge my Sunday School Superintendent and the Consistory to make effort to have our offering on that day reach \$100 and over so that we may do our best for the Cause and at the same time add to our credit on the Forward Movement payment." J. Ranch Stein.

The New Dormitory Helps to Evangelize Yanaizu

AT Yanaizu, some fifteen miles beyond Wakamatsu, is a far-famed temple much frequented by pilgrims. By this business the people of the town have nearly all their wealth, and it is not to be expected that they would readily abandon their income for the sake of another religion. But a breach has appeared in the wall of this Jericho.

On the street at the foot of the temple-hill lives a dealer in wooden clogs, named Suzuki-Hajime. The wood of which clogs, and also moth-proof chests are made—the wood of the tree called *kiri* (*Paulownia tomentosa*), is produced extensively in this region, being of quick growth and raised by the farmers in their fields. Suzuki San does a good business in it, quite often traveling to Tokyo to sell his cargo. Thus he is free from the fetters that bind most of his townsmen, and on his journeys he long ago learned something of the religion called Yaso.

Eleven years ago he visited me at my new home in Wakamatsu and was ushered into the study. He said that he had been

deeply impressed by what he had heard of Christianity. Then, looking at the rows of books that lined the walls of the room he asked abruptly: "Are these books for sale?" I had the presence of mind not to tell him that this was my private library; but gravely replied that I would sell him any book he wished. There was one row of Japanese Christian books, and on my recommendation he bought one of them, at cost.

He has since visited me often and occasionally arranged meetings for us in Yanaizu.

A year ago when I removed to Sendai he asked me to help him enter his younger brother Yoshisuke into North Japan College. The boy proved a model student. When the summer vacation ended and time came to return to school, he was sick of beriberi and had a fever which proved later to be typhoid. However, he was so eager to return that he insisted on making the hard trip to Sendai, only to swoon when he reached the dormitory. From the first the physician declared the case hope-



BRIDGE ACROSS TADAMI RIVER AT YANAIZU

less. The heart cannot stand such a complication. On the 1st of October he died, believing.

At Suzuki San's request, Professor Ishikawa, the monitor, arranged a simple but beautiful funeral service, beginning at the reception-room of the dormitory and ending at the Nibancho Church. The pastor of the Wakamatsu Church happened to be in town and took part in the services. I was asked to preach the sermon. A student in our Girls' School, Miss Sato, of Wakamatsu, played the organ with fine expression. There were flowers from the faculty. The pews were filled with classmates and dormitory-mates. After the service was over and the notes of the parting dirge were about to be sounded on the organ, Suzuki San arose from his seat beside his mother and faced the audience. In the simple and direct manner of a man of Aizu he said: "I thank you all. This day I shall never forget. From this time forth I enter into the Christian life." And we all knew that he meant it.

He said to me: "I will be baptized at Wakamatsu.

"We are leaving Yoshisuke's things in the dormitory. There are two other younger brothers and I want them to go through North Japan College."

It is a good example of the perfect cooperation of the various services of our Mission.

Let us not be weary in well-doing, beloved. Help us to get chapels and dormitories and missionary residences. They are not so important as the personal workers, but they have their influence in the making of Christians. Please complete the Forward Movement Fund.

CHRISTOPHER NOSS.

The Man at Gankou

The withdrawal of the Yochow City evangelist from the work in September necessitated many changes in the Evangelistic Department. We were compelled to transfer the evangelist of Gankou—an outstation opened up in February of this year—to Sintsiang.

We had no one in our service whom we could send to fill the vacancy at Gankou. It would have been inadvisable to close the chapel there, and worse still to place someone in charge who was not fit for the work. At last the evangelist from Sintsiang suggested that we place the oldest and most reliable of our Sintsiang members in charge of the chapel. He had been engaged in the porcelain-crockery business, but three thorough-going looting within a few years made him retire to his country home. He wanted to wait till things settled down a little. A quiet, retiring sort of man, without any gift of speech, he did not look like a promising candidate. However, he is a man of strength of character, the most substantial man in the Sintsiang congregation. He would not do any rash thing, nor would he be led into any unwise acts by non-Christians, we reckoned. He was merely "to hold the fort" till we could man the place with a graduate from the seminary. The nearest evangelist was to make regular visits to the place and give them solid nourishment.

I paid him a visit several weeks ago, and permitted him to "preach" the Sunday School lesson, after which I conducted the regular Sunday morning service. Before I left I came to the conclusion that the man would do more than look after the building. The chief reason for thinking thus is the prayer I saw written on a sheet of paper and tacked above his study table on the wall. It reads as follows:

Oh, suffering Lord! Help me to appreciate Thy love. Help me to pity and love Thy stray sheep everywhere about me. I beseech Thee, Lord, enable me at this moment to feel Thy presence. Augment my love—yea, sacrificial love—so as to lead the wandering sheep back home.

Need we fear while he cherishes such a mind as this prayer indicates? Then pray that he may be thus kept in the love of Christ and used of God in leading home some wandering sheep.

PAUL E. KELLER.

Yochow City,
Human, China.

SNYDER—WALBORN

A BEAUTIFUL wedding was solemnized in the Church of the Ascension, Kuling, Kiangsi, China, when Ivy Grace Walborn, of Shenchowfu, Hunan, was united in marriage to the Rev. George Randolph Snyder, also of Shenchowfu.

The Rev. Sterling W. Whitener, of Yochow City, officiated, assisted by the Rev. J. Frank Bucher, of Shenchowfu. The impressive double ring ceremony was used.

At the opening of the service, an organ prelude was rendered by Miss Esther I. Sellemeyer, of Shenchowfu, after which Mrs. William Barnes, of Hwa Yuen, sang "Oh, Promise Me." Then Miss Sellemeyer played the strains of the Lohengrin Wedding March while the bridal party assembled in front of the altar, which was banked on either side with bamboo and large ferns studded with grasses of par-

nassus and white lilies. The bridal procession was led by two little flower girls, Mary I. Beck, of Yochow, and Emmie Bucher, of Shenchowfu, who were daintily dressed in blue and white, and carried pretty white baskets of grasses of parnassus. Immediately after the marriage was performed, a quartette, consisting of Mrs. Richard Vanderburg, Mrs. William Barnes, Mr. Wallace Bacon, and Mr. L. R. Olive, sang "Oh, Perfect Love."

A reception, to which the friends of the young couple were invited, was given by the ladies of the China Mission, at the Kuling home of the bride. The reception was not strictly "American" for the coming of the bride and groom, and of the many guests was heralded by the shooting of *pao dzu* (fire crackers), a custom which is observed by the Chinese at all special functions.



Left to right: MISS RUTH F. SNYDER, MRS. GEORGE R. SNYDER, REV. GEORGE R. SNYDER, DR. SPRENG; MARY I. BECK AND EMMIE BUCHER, FLOWER GIRLS

Miss Ruth F. Snyder, of Yochow, was bridesmaid, and Dr. Spreng, of Nanking, attended the groom.

The bride was charmingly dressed in white Indian silk, and wore a coronet veil of white maline, the gift of the Gertrude Hoy Circle of the English Reformed Church, Wooster, Ohio. She carried a shower bouquet of grasses of parnassus. Miss Snyder wore a dress of burnt orange organdie, and carried mountain pinks.

Mrs. Snyder is the daughter of Mr. and Mrs. Solomon Walborn, of St. Paris, Ohio. She is a graduate of the College Department of Wooster University, class of 1920, and has been teaching in the Girls' School at Shenchowfu. Mr. Snyder is the son of Rev. and Mrs. Geo. Albert Snyder, D. D. of Middletown, Maryland. He is a graduate of Heidelberg University, Tiffin, Ohio, and of Central Theological Seminary, Dayton, Ohio, and is a member of the same Mission.

Mr. and Mrs. Snyder received many gifts from a host of friends, who wish them joy for the coming years. Their many friends in the homeland add their good wishes.

After a short stay in Kuling, the young couple returned to their home in Shenchowfu where Mr. Snyder resumed his services in the Evangelistic department of the Mission, and where Mrs. Snyder will assist in the work among the Chinese women.

Tragic Incidents as Told by Dr. Adams

Just after getting back from Kuling, I had a note from Dr. Hoy, saying that over a hundred of the students were taken sick, and asking that I take a Chinese doctor along with me. As we only have the one, I had to leave him to take dispensary. They had evidently been upset with an infection from either the vegetables or the water being impure. The water carriers often go to filthy pools and carry water, if they can do so without being detected, on account of the long distance to the river. Some of the students had to be brought to the hospital, but the others were treated out there and recovered in a few days.

A frightful accident happened a couple

nights ago on the river, near the port. Two launches collided and one was sunk. Over a hundred people were drowned. One man had his leg crushed between the two launches, but was saved, and sent up to the hospital.

The country is full of robbers, and we had a very sad case recently. A young man left home to get a wife. Naturally, he had to have a sum of money to "buy" her, or endow her folks. He was set upon by robbers, severely wounded in the leg with a rifle bullet, beaten, and left without any money. He was brought to the hospital, and some kind friend brought him something to eat off the street and he had dysentery added to his other troubles. One night when he called the nurse and could not make him hear, he was so upset that he banged his head severely on the corner of the table, and so injured himself that he died the next day.

The Chinese have gone in enthusiastically for putting gold teeth into their mouths. Some of them are at last sorry for it, because the bandits murdered some and took the teeth out, while one robber chief considerably carried a set of forceps with him and had the teeth and gold removed by less heroic method.

One man has just been brought in with a bullet wound of the jaw.

The workmen on the railway went on strike and adopted the novel method of lying down on the track to prevent the trains from moving. Several hundred of them thus prostrated themselves, and the military had to be brought out to carry them off.

Another man has just come in who was down between decks when the launch went down. He managed to break through the window and get to the surface, where he found a board, and clung to it until rescued. It was just at dusk the collision took place.

Classes are going again in the training school and we have a new group of students. Hospital well filled, but dispensary not so crowded—for which we are thankful, until we have more help.

Yours in service,

W. F. ADAMS.

Yochow City, China.

CERTIFICATE OF MERIT AWARDED MIYAGI GIRLS' SCHOOL

WHAT is it? Can you guess? I doubt it. Well, it is a picture of the front cover of a photograph album. The small characters in the horizontal line read "Miyagi-Jogakko" (Miyagi Girls' School). The large characters in the middle of the picture are read "Ichiran," which in English would be expressed by catalogue or prospectus. The two large Chinese characters on the white card are "Ho-jo." In this expression is found the key to the picture and the point to this article. Ho-jo means *certificate of merit*. And where did this certificate come from, and what does it signify? The story of all this I take pleasure to tell you right here and now.

Just about a year ago, the principals of the secondary schools in Sendai and the nearby towns were called to the prefectural office by the Superintendent of Public Instruction. As Miyagi Girls' School is one of these secondary schools its principal "dolloed up a little" and proceeded to the capitol. The Superintendent told us that he desired very much that each school should send some exhibit to the Tokyo Peace Exposition, which was to be held from April 1 to July 31, 1922. Many of the principals looked thoroughly annoyed at the proposition of their superior. He personally urged me to prepare some exhibit of the work of Miyagi Girls' School requesting that I should not fail to represent the religious activities of our school.

On my way home from the meeting I bought the album and at once began to study how to get up something attractive enough to catch the eyes of the Exposition judges. I told some of the teachers about my plans, and with little smiles that spoke as much doubt as encouragement they bade me go ahead. I gathered up some school pictures that we had on hand and had some more taken for this purpose. I had a photographer paste the pictures on every other page of the album. For the pages between the photos we prepared a brief history of the school, an account of the present status of the school, and descriptions of the various school activities. Towards the end of the book we inserted



specimens of English composition, Japanese composition, Japanese penmanship and drawing. The album when it was completed showed about everything of the school that could be shown and described.

We took our product to the Superintendent's office, and from there it was sent, with the exhibits of many other schools, to the Peace Exposition. When I attended the Exposition I looked all around for our precious book, but in vain. I felt by no means elated over my fruitless quest. Four or five months later, during the summer vacation, a notice appeared in the papers that Miyagi Girls' School had been awarded a certificate of merit. In due time the book came back with an official notification of our good fortune. Well, believe me, we were happy not a little! Ours is the only girls' school, north of Tokyo, that received such recognition. Won't you give three cheers for Miyagi Girls' School?

(I take much pleasure, however, in saying that our Boys' School received a similar certificate.)

ALLEN K. FAUST.

Sendai, Japan.

The spiritual structure of our inner life rises into proportions of symmetry and beauty through our daily putting into practice the ideals our Lord gave us. All our deeds, our thoughts, and the imaginations of our hearts are the solid materials with which the temple of our soul is builded.

To live is to grow. Character cannot be static; to stop growing is to fall back.

“Carrying On”

THE Y. W. C. A. of Miyagi Jo Gakko plays a very real part in the lives of its 276 members, comprising 253 students and 23 faculty members. Its activities, under the faculty advisors, Miss Catherine L. Nau and Miss Harada, are varied, and its interests are broadening steadily. It is “carrying on.”

Its cabinet comprises a president, vice-president, secretary and treasurer, a chairman of finance, and chairman of the work, the “sales,” the library and the social committees, together with Rainbow Club officials—a total of 30. Its motto is “Bear ye one another’s burdens,” and its members believe truly in “keeping everlastingly at it.” Its dues are five *sen* a month. The cabinet meets twice a month, and the entire organization meets weekly, at which time special music is rendered by the “Y’s” double octette.

The “work” committee superintends the dressing of dolls (baby dolls, nursemaids, girls and old ladies), the crocheting of yokes, the making of laces and sleeve bands for kimonos, the knitting of sweaters, and the like. The library committee “runs” the “Y” library located in the study hall of the dormitory, where “Y” literature both in Japanese and English is available. The social committee’s good times are legion, for there are welcome parties for new teachers and members, entertainments for visiting “Y” officials and for groups of girls in industry. The sales committee

has charge of selling school postcards, note paper, pencils and notebooks, proceeds of which go toward running expenses. Its sales-room is in the “Y” office on the second floor of the administration building, which office the members hope to adequately furnish as soon as funds sufficient are available.

Its Rainbow Clubs are six in number and are led by leaders from the Higher Department and from the junior and senior classes of the Middle School. Each has an average membership of 25 and meets weekly, having its own president and secretary, a color and a flower. The aim of the Rainbow Clubs is:—

Live pure
Speak true
Right the wrong
Follow the King,

and its symbol is “Light.” Rainbow Club “Good Turns” include dressing dolls and sending flowers to hospital patients, making scrap books and bean bags for the children at the Sendai Orphans’ Home, and the gathering of paper suitable for handkerchiefs.

At the weekly meetings such subjects as “What is a True Friend?” and “The Ideal School Girl” are discussed. Ofttimes the clubs take hikes and there are “Mothers’ and Sisters’” parties and picnics for combined groups. One of these picnics was a Red-letter Day for the Y. W. C. A., when a group of 26, including cabinet officials, committee chairmen and Rainbow Club leaders, went via train and boat to famous Matsushima, where a “get together” was held in an upper room of a Japanese hotel. Reports were there given by the delegates to the national “Y” conference held during the summer at Gotemba, said delegates numbering eight, including an Alumna, five cabinet members and two faculty members. The reports were inspiring and added not a little impetus to the plans of the school “Y” for the coming term. The meeting was the first of its kind held “away from home” and was a forerunner of many to come. Its promoter was Catherine L. Nau, an advisory faculty member, who, together with Miss Helen I. Weed, attended the Gotemba conference.

The “Y” fosters the “Big Sister” move-



MISS MARY V. HOFFHEINS
Missionary-elect to Japan

ment, each "Big Sister" wearing with pride her ribbon of blue. Its members are "Big Sisters" likewise to the many children in the neighborhood, who, after school, come to the "Y" playground for recreation and fun.

A new feature of the "Y" and a most worth while one, instituted by Miss Nau, is its vacation clubs. Prior to the summer vacation, Miss Nau gave the progressive leaders a series of talks on summer programs, and actual experience in group talks, folk dancing, singing, games and the like. One girl, when asked if there were any little children in her immediate neighborhood who might be interested in wholesome good times during the summer, replied, quick as a flash, "Yes, indeed, *Sensei*, about three hundred!"

The "Y," in conjunction with the "Y" of the Baptist Girls' School, Sendai, recently gave two concerts, and cleared *Yen* 515 for the Relief of European Students.

So the "Y" of Miyagi Girls' School, with its 276 girls, is "carrying on!"

ALIENE S. DECHANT.

New, Attractive Catalogue of Miyagi Girls' School Appears

A new catalogue has just been published by the school. We think it is a fine piece of work and that it fairly and honestly portrays the institution. The Japan Gazette Company, of Yokohama, did the printing.

The catalogue begins with a map of the campus, and scattered through the 95 pages are 18 pictures of the school showing various activities that are carried on. It also contains a statement of the purpose of the school, descriptions of the buildings and equipment, a list of the officers and instructors, the school constitution and regulations, the courses of study in the High School Department and the Collegiate Courses, with brief sketches of what is taught in the several branches.

More personal and possibly more interesting are the descriptions of the Alumnae Association, religious activities, the dormitory, the Literary Society, social activities, school organizations, and a list of the most pressing needs of the school. At the end of the book are found some statistics,

lists of the students and of the alumnae, a directory of the officers and teachers, and an index.

The following facts have been gleaned from this publication: The school, founded in 1886, is 36 years old. Present number of officers and teachers, 39; graduates from High School and Collegiate Courses, 523; present number of students, 320; students from Sendai City, 98; from outside of Sendai, 222.

Of the 320 students 170 are Christians and the rest are inquirers. Of the total number of graduates from the High School 95 per cent are baptized Christians. The following list of occupations of the parents shows what classes of society are represented by the students now in school: Government officials, 51; farmers, 42; business men, 42; various companies, 34; teachers, 24; doctors, 21; military officers, 9; bank clerks, 9; pastors, 9; Government clerks, 6; lawyers, 6; the rest come from miscellaneous walks of life.

A list of the present and past occupations of the graduates shows whether the school is "making good" or not:

Evangelistic workers and helpers, 184; wives of ministers, 32; teachers, 50; wives of teachers, 36; doctors, 2; wives of doctors, 22; wives of military officers, 17; wives of Government officials, 23. Twenty-nine have died. The rest are in business, in higher schools, or are helping in their homes.

I feel sure that the many friends that the school has in the Reformed Church will rejoice with us because of the work that is being accomplished for the Kingdom by Miyagi Girls' School.

ALLEN K. FAUST.

Sendai, Japan.

Honor Roll

During the past month the following persons have sent in *ten or more new subscriptions* to THE OUTLOOK OF MISSIONS:

Mrs. S. B. MORTON, Charlotte, N. C.

Mrs. J. H. SHEATS, Dayton, O.

Mrs. HOWARD G. WELDNER, Pottstown, Pa.

We are hoping that "as the days grow longer," the Honor Roll will become "stronger." *Let us have at least ten each month!*

Dedication of Yunki Higher Primary School

James Tang and teachers Gan, Hsu, Y. T. Li, Pan, Deng, and F. T. Gwoh ran down to Yunki October 14th for the Dedication of the Yunki Higher Primary School. Mr. Owen and the Boy Scouts were also there, as well as 5 of the foreign teachers, 6 of the foreign ladies, 7 Chinese ladies from Zierner Memorial Schools, and seven teachers from various Huping Primary Schools. The gentry of Yunki were well represented; and all voted it a most auspicious day.

It was most fitting that Evangelist Djang Dzi Siu, of Hwa Yung, and Teacher Mei Gwoh Hwang, of Yochow Higher Primary, were present and took part in the dedication service. These two were in Yunki six years ago when the school was first opened.

The buildings are fine, and we could wish that all our schools were as well equipped as this one at Yunki is.

DEDICATION ADDRESS

The reason for our gathering here today is two-fold. First, it is in the nature of a Dedication, for we have new buildings just completed; and as is the custom in Christian communities, we wish to give these now to the **SERVICE OF THE LORD**.

In the first place it has required **MONEY** to prepare these buildings, and this money has been contributed by common folks in America, most of whom do hard labor with their hands to make a living; but they believe and trust the Lord Jesus Christ and want to obey His command to preach the Gospel in every land.

And so we establish schools to teach the young, and dispensaries and hospitals to heal the sick and churches to look after the spiritual welfare of the people.

Now, these buildings which we dedicate today are schools erected for the teaching of the young. They have been built with the best interests of the pupils in mind. They are clean and airy, and light. The contractor who has done the work is a Christian, and his work as you can see, has

been done honestly, though a little slow, and there are parts that should have been finished that are not completely finished today. But they will be finished before long.

And now this set of buildings we take and present to the Lord Jesus Christ, and we pray Him to accept them and bless them to His Service, and to the rich benefit of Linsiang County and the town of Yunki and vicinity.

In the second place, we meet today in the capacity of an Opening, or you might say, a Demonstration. That is, we invite our friends to come and see what we have and what we are doing. And so we wish to show our new buildings. But we wish to show more than that—we wish to *demonstrate* that we have a *school*. A school involves both *teachers and pupils*. Of pupils we have 78 (since increased to 85), 33 of whom are from Yunki; 16 from Linsiang, 6 from Niehkiashih, 6 from Taolin, 2 from Liu Shu Tsang, 4 from Yanglowsze, and the rest from the vicinity of Lokopu.

We have *teachers* also, five of them, capable and efficient. And anyone who visits the school for a day will be convinced that their work is conscientiously and efficiently done. Everyone may be depended upon to be at his post at any time. Also the discipline of the school is strict and the best moral interests of the students are cared for. So we assure you that if any of you have boys to send to school, here they will be well cared for.

There is one thing we must apologize for, and that is the road in here from the street, which is very narrow and very unwholesome. If any of you can help toward a better lane in here from the street, you will be doing your city and the boys of your county a good turn.

With the school now just in its incipency, we cannot hope to show you any remarkable achievements; and what exercises our students attempt today are but the first crude beginnings. We hope many of you can come again and again to see the natural growth and improvement of this body of students.

E. A. BECK.

The Call of Mesopotamia

By DR. PAUL W. HARRISON

WHAT is the call of Mesopotamia? It is the *call of a country with enormous possibilities*, capable of being one of the richest and most productive areas of the world. It was so in the past. Please God, it will be so again. It is the call of the first Mohammedan state to be brought to the threshold of scientific truth, industrial organization, and modern civilization, an experience that waits inevitably for every backward state in the world. It is God's call to bring the promise and the blessing of Abraham to his present fellow countrymen and with God's blessing a call to set up the Church of Christ as a light that shall illuminate that whole country, and serve as a beacon for the whole Mohammedan world.

It is the *call of a nation in transition*. The war changed many countries. It transformed Mesopotamia. The political, social and mental institutions of the Arab were pulverized. New ones of strange architecture are taking their place. There is no lack of political sagacity to guide the transition. The directing minds in the creation of this new state are British administrators, the best minds for that purpose that the world has to offer. There is no lack of earnest desire for progress on the part of the people themselves. Many of their ideas are crude and ill-digested, but their faces are set in the right direction. There is a thirst for Western education and a demand for schools which means that their feet are on the road of progress.

But what is it that makes real progress possible? Why is it that so many nations which long for the heights of modern civilization find themselves unable to make the ascent? Why is Persia still in the twilight of semi-barbarism? Why is India still a poor, illiterate, and undeveloped country? There is only one thing that makes a nation's real progress possible, and that is a community of men who follow Jesus Christ among her citizens. It is this that elevates the standards of personal character, and co-operative altruism to such a height that modern civilization is possible. There is only one way to give

Mesopotamia the foundation that she needs and that is to take her the Gospel of Christ, and to teach it to her patiently until Christ wins from that splendid people a community which shall leaven the whole lump.

The call of Mesopotamia is the *call of an opportunity that will not last*. Things are in flux now. They will harden in time. God has given us the opportunity and the responsibility of striking hard now while the iron is hot, as it will never be again. Schools they will have, if not Christian schools then some other kind. A philosophy of life they will find, if not Christ's then one from somewhere else. A religion they will get, if not the Gospel of Christ, then some other gospel. Now is the accepted time for Mesopotamia.

What is the *challenge of Mesopotamia*? The challenge of a job important beyond all words, of a job that will not wait, and of a job that is almost hopelessly difficult. The people are Mohammedans. Many have had their faith destroyed and are by so much the farther from any consideration of the claims of Christ. The war and the experiences following it have plunged the people into a current of materialism, and a worship of pleasure that is unique



in the whole Near East. For many, the sanctions of the old religion are quite gone. Its hold is weakened on all. The world, the flesh and the devil hold undisputed sway. The former prestige of Christianity is gone. Christianity used to be hated because it was feared. Men recognized even when they would not admit it to themselves that it was a better religion than theirs. During the war they learned their mistake. They are sure now that the white man's religion is only another variation of the common universal species. Two hundred thousand Christian soldiers taught them so. Christ's prestige in Mesopotamia is gone.

It is a situation to be grappled with now. It makes little difference to us what political changes may be in store in the next fifty years; we deal with more permanent things. The people will remain. Their unrest and desire for spiritual leadership will remain. The current of progress will not turn backwards. Their need of the Gospel will remain. There is nothing temporary or changing in any of these factors. The cities will remain, too, and whatever happens there will be sufficient

stability in them to make work possible. It will take the heaviest artillery that we have. Schools will be needed, elementary schools, and high schools for both boys and girls; missionary hospitals will be needed. Missionaries in Mesopotamia are likely to be very unpopular people sometimes. A few stones and a few unsavory eggs should be reckoned a part of the pleasures of work out there. But there will be blessing in it, for it is God's work, and Christ Himself will be there with us.—*Neglected Arabia.*

Our Reformed Church has cause to take special interest in the restoration of the Protestant Churches in France. The French Protestant Federation now occupies the new building in Paris made possible by the gift of the constituent churches of the Federal Council of Churches in America. Dr. Charles S. McFarland was present at the dedication.

Funds are needed to help struggling congregations in restoring their places of worship. An investment in sanctuaries in France now may be a means of war prevention in the future.



PROTESTANT HEADQUARTERS IN PARIS

NEWSPAPER EVANGELISM FOR JAPAN

Among the findings of the Japan National Christian Conference held in Tokyo were a recommendation to the government that a central institution be established for the study of the cure of leprosy; (to appreciate this one needs perhaps to recall the universal belief that leprosy was a fatal curse of the gods, the conviction found by the first missionaries to lepers in Japan), a resolution of sympathy for the people of Armenia and the promise to collect relief funds in the

various localities represented in the Conference; and this recommendation regarding newspaper evangelism:

"Recognizing that there are in all parts of the country young people who desire instruction in Christianity, but are beyond the reach of existing agencies, this conference approves the extension of Newspaper Evangelism supplemented by correspondence-instruction, and recommends that a center of work be established in every prefecture."

BOOK REVIEWS

The Church and the Ever-Coming Kingdom of God. By Rev. Elijah E. Kresge, Ph.D. Publishers, The Macmillan Company, New York. Price \$2.25.

The shelves of many libraries groan with books on kindred subjects, but the volume by Dr. Kresge traverses a fresh field and looks at the outworking of the problem from a personal viewpoint. In other words, the author writes out of a rich experience as a pastor, no less than as a hard student. There is a tenderness on every page that images a loving heart for the social and moral uplift of all men everywhere. It is the utterance of a soul that seeks the well-being of mankind, here and hereafter. Few books of recent issue will make such a convincing impress upon the popular minds. That Dr. Kresge is one of our own ministers should rejoice the hearts of all our members. "Give your Pastor a new book" is the gentle reminder on all the good books of The Macmillan Company, and we pass this hint on to our many readers.

The Acts of the Holy Ghost. By Rev. John I. Swander, D.D. Publisher, Publication and Sunday School Board of the Reformed Church, Philadelphia.

This volume is one of a series on the Foundation of the Swander Lectureship in the Theological Seminary at Lancaster, Pa. There are eight chapters, with a most illuminating Introduction by Dr. James Crawford. That this aged minister of the Gospel, after going into practical retirement, should take up his pen and write such an exhaustive treatise on The Ministry of the Holy Spirit is worthy of congratulation and praise. The purpose of the author is to bring into review the work of the Holy Spirit in the history of the Christian Church. We are now living in the Dispensation of the Spirit, but very little mention is made of it from the pulpit or in the pew, and as a result the Church is spiritually suffering. A perusal of this able presentation will help to impress us with the presence and power of the Holy Spirit.

Japan in Transition. By Loretta L. Shaw. Published by George H. Doran Company, New York. Illustrated from photographs. Price \$1.25 net.

As the title of this book indicates, the author aims to give a picture of present-day Japan. It is very instructive and interesting to read of the changes that are going on so surely and rapidly; in the great advance of democratic ideas apparent everywhere. One might point out the two chapters about women as being especially worth-while. There is scarcely any land where democratic and modern principles may alter the status of women more radically and completely than in Japan. In this book one finds how these things are working. Throughout, the book is informing and calculated to be very helpful to the reader.

The Firebrand of the Indies. By E. K. Seth-Smith. Published by The Macmillan Company, New York. Price \$1.50 net.

Francis Xavier and Ignatius Loyola meet for the first time at the University of Paris, early in the sixteenth century. Then begins a wonderful friendship, which reaches a climax when Loyola tells the younger man, "Go, set all on fire." The romantic and picturesque Spanish nobleman of the earlier pages of the book follows this counsel and wins many converts to Christianity, not only in the Indies, but even in the Farthest East. His faith, courage and absolute devotion must touch the coldest heart. One is held and helped by these interesting pages.

Missionary Heroes of Africa. By Rev. J. H. Morrison, M.A. Published by George H. Doran Company, New York. Price \$1.50 net.

With so many good books on Africa, coming in rapid succession, readers have indeed many opportunities. These remarkably interesting stories by Mr. Morrison are about ten great missionaries and are especially adapted for the young. The author is a minister in Aberdeen, Scotland. He has traveled widely in

Africa, and gathered much original material, which he uses with a skill quite above the ordinary. A map shows the missionary stations where these heroes of African missions labored. The first chapter gives a very lucid account of the Dark Continent before the dawn, and relates unusual facts of interest. Mr. Morrison has selected his characters well, and the book should find many enthusiastic readers, both old and young.

The Triumph of the Gospel in the New Hebrides. By Rev. Frank L. Paton. Published by George H. Doran Company, New York. 315 pages. Illustrated. \$1.50 net.

Of late much interest has been aroused by various authors about the South Sea islands. The present book is by the third son of the pioneer, John G. Paton, whose "Autobiography" is an outstanding missionary work. Mr. and Mrs. Frank L. Paton went to Tanna in 1896. In a short time they meet Lomai of Lenakel, the character who is the hero of this interesting story. Lomai was converted through helping to translate the Gospel of Mark into Tannese. When he came to the narrative of the sufferings and death of Christ, he exclaimed:

"Misi, did they really do that to the Son of God?"

Eventually he was ordained as an elder and faced the fiercest persecution without flinching in his utter faithfulness to Christ. This is a very strong testimony to the power of the faithful missionary to transform the world.

Dramatized Missionary Stories. By Mary M. Russell. Published by George H. Doran Company, New York. Price \$1.00 net.

Out of a wide experience Mrs. Russell has acquired a great deal of skill in making things vivid and interesting for young people. She

has made this book of twelve short missionary plays, drawing from the rich sources of dramatic human interest in the lives of Carey, Livingstone, Mary Reed and other well-known missionaries. At the outset she gives suggestions as to costumes and scenery, in a manner that will make it easy for groups or societies to produce the plays in a proper setting. It is an excellent and effective way for the young people to learn of missions by giving these plays.

The Religion of the Primitives. By Monsignor A. Le Roy. Translated from the French by Rev. Newton Thompson. Published by The Macmillan Company, New York. Price \$2.50 net.

To this author missionary students and workers must be deeply indebted. If only for one thing, the convincing argument he puts before the reader that it is absolutely essential that the ambitious missionary must be alert and studious with regard to primitive thought and religion in any land where he works. Having this open attitude of mind the student finds himself also entering upon a most fascinating field of investigation. Family life, tribal customs, art development, temple construction, all are linked in with primitive religion; all are avenues of approach. Indeed, success as a missionary largely depends upon the degree in which the newly arrived worker is willing to open his mind to these things, which this book so plainly points out.

The author is a sincere and devout Catholic. His career as a French missionary to Africa began in 1877. He has acquired a wide knowledge of African tribes, with some information about India as well. He recognizes the fine achievements of Livingstone, Stanley and hosts of others. He quotes from the best Catholic and Protestant authorities. His chapter of Conclusions is very able. There is a good index.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for the Month of November

Synods	1921			1922			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$6,545.40	\$900.78	\$7,446.18	\$9,532.76	\$352.50	\$9,885.26	\$2,439.08	.....
Ohio	2,121.32	620.00	2,741.32	1,466.60	1,187.69	2,654.29	.....	\$87.03
Northwest	353.17	73.00	426.17	817.43	36.00	853.43	427.26	.....
Pittsburgh	550.00	170.00	720.00	1,350.00	99.00	1,449.00	729.00	.....
Potomac	2,670.77	176.50	2,847.27	1,597.24	998.70	2,595.94	.....	251.33
German of East.	440.20	57.00	497.20	295.00	190.00	485.00	.....	12.20
Central	889.92	150.00	1,039.92	1,341.78	672.00	2,013.78	973.86	.....
Midwest	643.73	15.00	658.73	487.28	35.00	522.28	.....	136.45
W. M. S. G. S. .....	.....	2,772.80	2,772.80	.....	2,470.37	2,470.37	.....	302.43
Annuly Bonds .....	.....	.....	.....	.....	500.00	500.00	500.00	.....
Requests .....	.....	.....	.....	.....	250.00	250.00	250.00	.....
Miscellaneous .....	.....	182.00	182.00	.....	75.00	75.00	.....	107.00
Totals	\$14,214.51	\$5,117.08	\$19,331.59	\$16,888.09	\$6,866.26	\$23,754.35	\$5,319.20	\$396.44
Net Increase							\$4,422.76	

DEPARTMENT OF MISSIONARY EDUCATION

Arthur V. Casselman, Director

JAPAN NEXT YEAR

NEXT year will afford a golden opportunity for missionary education in the Reformed Church. The theme for study is "Japan." This should prove to be one of the most interesting subjects of study that could engage the attention of the Church in the matter of Foreign Missions. Very splendid preparations are being made by the missionaries on the field to give to the Church at home all of the necessary equipment for a most thorough study of the entire work of our Mission in Japan. The Department of Missionary Education has requested a great many things of the Mission and they are enthusiastically setting about to grant these requests. This will be of interest to all of those who are in any way connected with the missionary leadership of the congregations, or are planning to attend the Summer Conferences. The matters herein referred to will be presented very specifically at the conferences this summer; and it is hoped that, through the channel of these conferences, it will be passed on to every congregation in the Church.

There are under preparation twelve stereopticon lectures on our Japanese work. The subjects of the lectures and those who have been appointed by the Japan Mission to prepare them are as follows:

- 1.—*A general lecture on the country of Japan.* Prof. Arthur D. Smith.
- 2.—*Christian Japan.* A history of Christian effort in Japan from the early days down to the present. Dr. Christopher Noss.
- 3.—*The History of the Japan Mission of the Reformed Church.* Dr. J. P. Moore.
- 4.—*Our Evangelistic Work.* Dr. Noss and the evangelistic missionaries.
- 5.—*Our Educational Work.* A lecture setting forth all of our educational work in one lecture. Dr. Faust and Rev. Paul L. Gerhard.

- 6.—*Tohoku Gakuin.* Rev. Paul L. Gerhard.
- 7.—*The Miyagi Girls' School.* Dr. A. K. Faust.
- 8.—*The Sunday Schools.* The evangelistic missionaries.
- 9.—*The Kindergarten Work.* Mrs. C. D. Kriete.
- 10.—*Men's Work for Men.* Rev. C. D. Kriete and Prof. O. M. Stoudt.
- 11.—*Women's Work for Women.* Miss Lydia A. Lindsey.
- 12.—*Work Amongst the Boys and Girls.* Miss Ruth M. Kuenzel.

The director of the Department of Missionary Education has also planned for a little collection of curios to illustrate the work of each of our Japanese missionaries. These curios will be put up in little packages and sent to congregations, societies, especially Sunday Schools and Mission Bands, for the purpose of arousing interest in the definite work of the particular missionary. Mrs. Paul L. Gerhard has been appointed to oversee the securing of these curios.

A pageant especially presenting the work of our Mission is in preparation under the leadership of Miss Catherine L. Nau. The Missionary Education Movement has already inquired about the feasibility of using this pageant for interdenominational work.

The missionaries were also requested to prepare a Japanese Social for the use of the various societies of the congregation. We doubt not that this will have many unique and interesting features after having been prepared in Japan for the use of the home Church. Mrs. E. H. Zangg has charge of this.

At all of the conferences and at many other meetings of various sorts it has become the custom to have "stunts" of some sort. Sometimes these "stunts" are

very clever and educational; but more frequently they are merely amusing, and sometimes not even that. However, we want to make the "stunts" at the conferences this year really educational, so Miss Alliene S. DeChant and Mrs. O. M. Stoudt have been selected by the missionaries to send home some Japanese stunts. There are no more interesting things of this kind set up anywhere than those by the Japanese students of our institutions at their picnics. These ought to be wonderfully interesting for us.

Then a great many missionary stories have been asked for,—stories for men, for women, for young men, for young women, for boys and for girls,—stories of church life. Many interesting incidents are occurring in the ordinary work of the missionary and they are asked to pass them on to us next year for use throughout the Church. Miss Gertrude E. Pamperrien has charge of the collecting of these missionary stories.

It will be remembered that some years ago, Dr. Noss wrote a very splendid missionary text-book, entitled "Tohoku, the Scotland of Japan," in which our field of labor was admirably described and the setting of our missionary work very splendidly portrayed. Most of it is just as fine today as it was when it was written. However, Dr. Noss has been asked to write a supplementary chapter on the book, bringing it down to date. This pamphlet will be published as an addition to the text-book.

In addition to all these things the advertising matter of the summer conferences will be made in Japan, so the Church may look for some very interesting posters from our Japanese brethren to call our attention to them and their work. The Mission office has charge of the preparation of these posters.

With the missionaries so thoroughly interested and so heartily co-operating in the matter, we ought to have the finest season of study on the work of our Japan Mission that we have ever had during this coming season of 1923-1924. It is not too early, at the beginning of this New Year, to make some plans looking forward to this splendid work.

New Lectures

Two new stereopticon lectures, one on Home Missions and one on Foreign Missions, have been prepared by the Department of Missionary Education and are ready for use in the Church.

"*Winning the Winnebagoes.*" This is the title of the new lecture descriptive of our work among the Winnebago Indians in Wisconsin. Rev. A. V. Casselman paid a visit to the Mission last spring and secured a great many new and interesting pictures of the work of the church at Black River Falls and of the school at Neillsville. These have been arranged into a very attractive lecture. The pictures are all beautifully colored and those who had the opportunity of securing the lecture and seeing the pictures, are unanimous in their praise of this presentation of our Winnebago Indian Mission Work.

"*India, Christian and Otherwise.*" The topic of study for Foreign Mission this year is "India." A great many of our congregations are studying the text-books on India and are finding it very interesting, indeed. From the reports which are reaching this office, the Church is evidently learning more about the condition of the fifth of the people of the world who live in India, than they have ever known before. One of the means by which this result may be accomplished is the use of the new lecture designed for the purpose of augmenting the work of mission-study classes or of interesting people who are not reached by these classes. The pictures were all taken by Rev. A. V. Casselman, on his recent trip to India, and the lecture which accompanies them is first-hand material. All of the pictures of this lecture are also beautifully colored.

The fee for these lectures is two dollars and return transportation. They may be secured by addressing Rev. A. V. Casselman, Room 703, Reformed Church Building, Philadelphia, Pa.

Blessed Redeemer, how great is my need!
Hear me, I pray, as thy promise I plead!
Thou who hast led me thus far on my way.
Prosper, I pray thee, thy servant this day!

—D. W. WHITTLE.

Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

EDITORIAL

To Choose Between Two Types of Programs

THAT approximately 650 groups of Reformed women meet monthly to study missions is a fact well worth remembering by Mission Board officers and those who provide missionary program material. The conscious or sub-conscious reason in the minds of the women who attend the missionary meeting is the desire to understand the effect on life of Christian and non-Christian religions. When we realize that opinions are formed largely from what they hear and read at the meetings, then the selection and preparation of missionary material becomes a serious task. Two goals must be kept in mind—World Missions and the responsibility of the Reformed Church in World Missions.

The recent Educational Institutes have given opportunity to learn something of the programs used by the different groups of women. A large proportion of societies report using the mission study books as the foundation of their programs. Of this number, many say, give us something easier: we have no leaders who understand the interpretation of the adult book. Other groups have a "miscellaneous program." We feel that "miscellaneous programs" are dangerous ground and because of this miscellaneous program and the many groups who say we need something easier than the adult mission-study book, the Educational Commission puts on trial another type of program.

This program on Reformed Home Missions is not to supersede the Mission Study program. Well-favored is the society that numbers among its members, women who can prepare satisfactory programs from the mission-study text-book. The women who study the books season after season receive their reward in a *liberal education*. The new programs on Reformed Home Missions are recommended to the societies

who find difficulty with the other program and to those who have been having "miscellaneous" programs. The set of six Home Mission Programs can be used at any time, but the Educational Commission believe the months beginning with March and ending with August a favorable time to offer to the societies the two types of programs: the study of "The Trend of the Races" and "Reformed Home Missions." "Choose ye therefore."

The Literature Chat has suggestions for the use of "The Trend of the Races", with lists of helps and collateral reading.

The Reformed Home Mission Program referred to above comes in the form of a package of seven envelopes. They have been prepared in the hope that they will start inquiry and interest in our denominational home mission activities to the extent that we will have a "speaking acquaintance" with our neighbors. The subjects are: "Hungarian Missions—Their Challenge to the Reformed Church;" "The Negro in America;" "Our Jewish Missions;" "The Winnebago Indians of Wisconsin;" "The Reformed Church in the Northwest;" "The Reformed Church for Pacific Coast Japanese." The outline of one program will be printed on the face of each envelope. The leaflets and other printed material for that program will be enclosed in the envelope. The first envelope in the package will have general directions for the use of the programs.

The program envelopes should make it easy to clip and preserve articles upon the different topics. By doing this we will always have up-to-date information upon our home missions.

An important thing to remember in making the distribution of the programs to the different leaders, is to impress each leader with the necessity of getting all of

the printed material back into the envelope at the end of her meeting and to see that the envelope is returned to the proper person.

The Prayer Calendar

Mrs. W. F. Curtis, of Cedar Crest College, Allentown, Pa., gives us the prayer for February. "Mrs. Curtis, wife of President Curtis," does not reveal the story of her intimate association with the girls of Cedar Crest. Her natural qualifications make her a woman for work with girls: she can see things from a girl's viewpoint. Because of this gift, the women of Lehigh Classis have not allowed her to devote all of her time to the college girls, but they have made her the leader of auxiliary girls also.

When plans were made for the Prayer Calendar twelve women missionaries were invited to write the prayers. Six of the prayers did not arrive in time for the Calendar, therefore, six women in America were asked to write the prayers. These women are from the group that does much to mold the lives of young people; in other words they are makers of missionaries.

The theme of the Prayer Calendar, "Christian Education," is brought to us by the photograph of Heidelberg University. Special prayer should be made for the following missionaries: Rev. Jairus P. Moore, D. D., Rev. Elmer H. Zaugg, Rev. Carl D. Kriete, Rev. Ezra H. Guinther, Mr. I. J. Fisher, Japan; Rev. and Mrs. Ward Hartman, Prof. Karl H. Beck, Rev. and Mrs. G. R. Snyder, Mr. and Mrs. T. E. Winter, Miss Ruth F. Snyder, China; Miss Helen Otte, Mrs. G. W. Schroer, Japan. These missionaries are on the foreign field at this present time.

Among the Workers

Mrs. Edward F. Evemeyer is the lecturer before the "Wednesday Night India Club" of the Calvary Presbyterian Church San Francisco. Although "Building With India" is the basis of the lecture, Mrs. Evemeyer draws especially from her observations on her India travels.

Calvary Church is the largest Presbyterian Church in San Francisco and one of the most prominent on the Pacific Coast.

Mrs. Evemeyer also addressed the Woman's Missionary Society of the San Anselmo Presbytery at the annual meeting of that body.

* * *

Among the many encouraging reports of Thank-offering services, we find that from the Young Woman's Missionary Auxiliary of Trinity Reformed Church, Concord, N. C., one of the best. Nineteen members gave in their thank-offering boxes \$76.80; the additional offering from the congregation totals more than \$100.

The program consisted of songs, playlets and the pageants, "Blue and Gold"; "From Darkness to Light" and "Prove It" were dramatized. Mrs. L. A. Peeler, President of the Classical Society, was present and gave a brief address, telling of the opportunity for the Young Woman's Missionary Auxiliary.

* * *

The School of Missions, conducted for six weeks, in the First Reformed Church, Milwaukee, Wis., Rev. H. C. Nott, D. D., pastor, was a great success. The average attendance was 83.

* * *

An attractive little booklet which contains the new constitution and by-laws of the W. M. S. Potomac Synod has been

A Message to Wide-Awake Woman's Missionary Societies

Occasionally we hear "every member is a subscriber to 'The Outlook of Missions.'" Because we have no record of the 100% Class we address this letter to you. We should like to have your photograph for publication in the magazine that you support so loyally. Please send it to 311 Market Street, Bangor, Pa. The photograph should be about 3 x 5 inches.

FLORA R. LENTZ.

recently published. These sell for 10c and may be secured from Mrs. S. M. Roeder, Secretary of Literature, Glen Rock, Pa. While this notice applies particularly to members of Potomac Synod, it gives an opportunity to others who are interested in the subject.

* * *

Our W. M. S. G. S. has been invited to co-operate in an exhibit of Missionary literature and other material for the annual meeting of the Federation of Women's Boards of Foreign Missions which will be held in New York, January 13-15.

* * *

Speaking of workers, one of our secretaries says of Miss Mildred Suther, of Concord, N. C., Mission Band Secretary of North Carolina Classis: Since her appointment she has been keeping the Tiffin postman busy bringing reports of new bands. This girl is a 'live wire.' She said in her last letter, 'I have never enjoyed life so much as I have since last April. Just wish I could do more.'

* * *

A "picnic" composed of the older boys and girls, with the teachers and other members of the household staff of the Neillville Indian School went potato picking on a farm about five miles from the school. The "picnic" resulted in 300 bushels of potatoes at 30c a bushel. Lunch baskets with picnic goodies compensated for the back-aches at the end of the day.

The W. M. S. Department Quiz

(Answers to the questions are found in this department)

- 1.—Name a Ginling College girl in whom we are especially interested.
- 2.—A profitable "picnic"—where and what was it?
- 3.—Whose photograph do we want?
- 4.—What proportion of the United States belongs to the Colored Race?
- 5.—Which state reports two new Y. W. M. As?
- 6.—One Classis "took the trouble to double" the number of Mission Bands—which Classis was it?
- 7.—What about nineteen young women in Trinity Reformed Church, Concord, N. C.?
- 8.—The question, "Who will stand up for me?" is found in which Psalm?
- 9.—Where is Ginling College?
- 10.—What new material on Reformed Home Missions has been made available?

The poem below was awarded "National Honor" and published in *Every Girl's Magazine*, the organ of the Camp Fire Girls. The author is 15 years old.

The Girl of My Dreams

THE girl who swims toward a cry of distress,
The girl who dives into work with a zest,
The girl who treads on the road to success,
That's the girl of my dreams.

The girl who visits the sick and the poor,
The girl who is willing to sacrifice more,
The girl who knocks on the lonely one's door,
That's the girl of my dreams.

She's the girl who will laugh in the face of defeat,
She's the girl whom the people are eager to meet,
She's the girl who keeps herself smiling and sweet,
That's the girl of my dreams.

That girl others' troubles and sorrows will share,
She will help them to carry the loads that they bear,
She will soften the hardest with tenderest care,
That's the girl of my dreams.

If a girl will but think of herself as the one
Who can brighten the world like the rays of the sun,
And turn all—the more lonely hours into fun,
That's the girl of my dreams.

Laura Freagle.

St. John's Reformed Sunday School, Tipton,
Iowa.

APPRECIATION

THE other day while looking through my "Japanese scrap-book" I found two compositions written by two of my students after the World's Sunday School Convention had met in Japan. Both of these girls have graduated from our Girls' School and are now teaching in Government High Schools. For a long time both of them have been teachers in our Sunday Schools. The Japanese girls thoroughly appreciate all that is being done for them as these two articles clearly show. The compositions were written in English and are given here just as they were written:

"Some of the representatives of America who came to attend the Sunday School Convention came to visit Sendai. They said they fulfilled their long-cherished longing, as they had been thinking about us—our school girls and had wished to visit us. We felt deep thankfulness and we thought what a wonderful thing to believe in Jesus Christ. We felt more deeply than before that we are the same brothers and sisters in the love of God. We learned that the Americans are frank and happy, and so when we meet them we felt as if we had been friends for a long time. If we were not Christians how could we, different nations, meet and be friends? American women who came to visit us taught that women not only must be good wives and mothers but also good



MISSSES MESSIMER, KERSCHNER AND FIROB
AT LANCASTER MISSIONARY CONFERENCE

citizens and serve society. We learned that only Christian women can make a good useful country in the world. Besides, we learned that it is a most splendid thing to work in the Sunday Schools and unless every class of people in Japan is Christian, we Japanese will not be a useful nation in the world."

"We were very happy having many guests from many countries here in Japan when the World's Sunday School Convention was held in Tokyo. I am very grateful to those who came as the representatives of the Reformed Church. They visited Sendai specially and saw us and gave speeches at our school and churches. Their speeches pleased us very much. The speakers were all kind and candid men and women. There was one thing which I specially noticed about them. In America, not only pastors but all people in different classes are always ready to work for God. Some of the speakers were business men, some executives of school and church boards, others secretaries and teachers. All of them deeply believed in Christ and they were very much interested in Sunday School work. I do wish our country, too, becomes a Christian country as quickly as possible and all of us can be like them. One speaker told us he would try to send more money annually for mission work in Japan. I was glad to hear that, but I was sorry to think that we cannot do yet what we ought to do without others help. I wish we who are Christians and know God already could lead our country to Christ all ourselves. This is too difficult a thing for us to do alone and I hope we may have the help of many good missionaries from America. I hope those who have been in our country will tell their families and friends about the work that is being done here in Japan."

ELIZABETH C. ZETTY.

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and hope is one of the strongest forces for uplift in the world. China needs many such, and it is to train many such leaders that Ginling College was founded and is carrying on its work.

Four Years at Ginling College

By ADELAIDE GUNDLACH

IN writing or talking about Ginling College, I am always being brought back to the verse which was chosen as the college motto: "I am come that they might have life, and that they might have it more abundantly," for it is the bringing of that Abundant Life to the women of China that motivates all our work at the college. It is the aim not only to lead the students out into a rich full life for themselves, physically, mentally and spiritually; but also through them to touch the many lives that they can reach when they go out to serve.

It was this thought of the great outreach of the work that first attracted me to Ginling College. Through a friend of mine who was already there as a teacher, I heard of the need at Ginling for a person who had business training to act as Secretary and Registrar. I felt that here was the opportunity I had been looking for, of getting out to China and helping there in

the great work of building for the Kingdom. My work in the administration of the college has been very interesting, as the college was young enough when I came to have everything still in the making, and that meant opportunity for working out methods that should be practicable when the college has grown. I am hoping while home on furlough, to get practical help from different colleges in the United States along this line.

I went out, four years ago, when the first graduating class was in its Senior year. The college had opened its doors in 1915 with ten students, and fifty per cent of them were able to go through and graduate in June, 1919. That was a happy day for the college when we could count as alumnae the five splendid students who were going out with well-trained minds to help in the upbuilding of China. Since then we have added to the list each year until now we have over thirty graduates, almost



CLASS OF 1922, GINLING COLLEGE, IN COMMENCEMENT DAY PROCESSION.

Miss Josephine Tang is indicated with the x above her.



RUINS OF THE OLD EXAMINATION HALLS
IN THE CITY OF NANKING

half of them going back into the work of teaching in Mission schools and the rest doing splendid work in other lines.

Among these Alumnae is one in whom the readers of THE OUTLOOK OF MISSIONS will be especially interested, and that is Josephine Tang or *Tang Han-dji* as her Chinese name goes. She is a girl whose home is near Yochow City and who attended the Ziemer Memorial Girls' School in that city. For her last year of high school work she went to the Union Girls' High School in Changsha, Hunan, and from there came to Ginling College. She had hard work that first year to keep up with her studies because of poorer preparation in English than most of her class-mates, but she was determined to do the work, and by taking fewer subjects and working hard at them she managed to get along. She has shown a good spirit in the school and has been active in the Sunday work that some of our students do in the homes of the neighborhood,—visiting and teaching the women Bible stories and hymns, and where possible getting them to come on Sunday afternoon to our neighborhood Sunday School which is conducted entirely by the students. By carrying extra work for the last two years she was able to graduate last June with all the necessary requirements for entrance to the Peking Union Medical College. She is, I hope, now studying there, and will eventually realize her ambition to become a doctor. And a *Christian, woman* doctor, trained in China and going back to her own people with a message of life

(Concluded on Page 40)

A Backward and Forward Look

CARRIE M. KERSCHNER

A RECENT week in Perry County impels us to pay a tribute to the pioneer work performed by Miss Cogan when she was Field Secretary of the Woman's Missionary Society of General Synod. We surely appreciate the efforts she put forth to establish the work.

This itinerary had been prayerfully planned. At the request of the Corresponding Secretary, Mrs. E. A. Shulenberg, who was called to her eternal reward during our visit, all Societies were praying for the work while we were in this district. The President, Miss Mary Wagner, had arranged every detail for the week and contributed her automobile to the cause. Mrs. John Sauseman, Secretary of Organization and Membership, and others also assisted in this way. Every afternoon was spent in calling on the women in unorganized territory.

The illness of the pastor at New Bloomfield threw the entire morning service there and that of the afternoon at Markleville into our hands. (It might have been easier to read the Order of Worship had we been an ordained minister.) Thank Offering boxes were placed with the Markleville women. The evening service at Landisburg completed a busy but happy day.

Addresses were delivered in Green Park, Ikesburg, and Blain. In Loysville a Woman's Missionary society with twelve members was organized. Mrs. Maurice Lightner is President. The women of Duncannon organized September ninth; Mrs. C. R. Hartman, Marysville, Pa., President.

Sunday, September 10, was spent in Carlisle where three addresses were delivered in the morning. We look for more results from this week's efforts.

The schedule for September 17 at State College included two addresses in the morning and a Mission Study class taught at the monthly meeting of the Missionary Society in the afternoon. Vesper services at State College and attendance at our own church in the evening completed this day.

September 26-October 1 were spent at

Detroit at the meetings of Central Synod and among our three churches. Sunday morning we addressed the entire Sunday School, talked to the Woman's Bible Class and delivered a ten minute message at the Communion service in Grace Church. In the evening our woman's work was presented in Trinity Church. The next day these good women, presided over by Mrs. F. W. Bald, organized a Woman's Missionary Society with sixteen members, only four of whom were formerly members of the Reformed Church. Mrs. Bald is President of this new organization which recently sent in six subscriptions to THE OUTLOOK OF MISSIONS. Our deaconesses, Misses Hannig and Zierdt, contribute much to the success of the work in these churches.

October 3rd we attended the Institute of West New York Classis in Buffalo. Mrs. F. W. Engelman ably leads these women.

October 9th Young People's Methods were presented to an Interdenominational group in Philadelphia.

From October 12-25 eleven Institutes were conducted in Ohio. Mrs. Joseph Levy, of Somerset, took care of the Inspirational part of the program. Addresses were also delivered in Zion church, Norwood; Wooster Avenue and First Churches, Akron; Memorial, Kenmore.

On October 31, nineteen women of St. Paul's (Fifth) Reformed Church, Baltimore, Md., Rev. F. M. Schmuck, pastor, eagerly listened to a presentation of our woman's work. It was one of the most enthusiastic audiences we have ever addressed. Miss E. Poetter was chosen as President. We hear that quite a few more women are desirous of joining as charter members.

We believe things are about to happen in the German Synod of the East, for on October 16 the first Society in New York Classis was organized in Livingston Avenue Reformed Church, New Brunswick, N. J. There are seventeen charter members with thirteen subscribers to THE OUTLOOK OF MISSIONS. Miss Martha Vogel is President. We are keeping in reserve some other good news we know about this Classis as well as German Philadelphia Classis.

It was a privilege to present Methods for Women's and for Young Women's Societies at the Interdenominational School of Missions in Baltimore on November 1 and 2. More than three hundred women were enrolled in this school.

It has now been three years since we entered this particular line of work. We often long for the contacts we had in our work back on the Pacific Coast and which correspondence only inadequately supplies, but believe that the Lord who "thus far has led us on" desires to use us in furthering this branch of the work of the Kingdom.

* * *

Taneytown, Md., organized July 30, 1922, with sixteen members. President, Mrs. John C. Shreeve.

Literature Chat

CARRIE M. KERSCHNER

"Each one, bring one" was the motto adopted by the pupils in a certain school in the Southern mountains who became enthusiastic over the instruction given them by a missionary teacher. Are we grateful Christian and enthusiastic missionary women? Then shall we "each one, bring one" and thus "Take the trouble to double"?

We believe all the women are entering the Membership Increase Campaign prayerfully and enthusiastically. Leaflets, "A Dozen and Three Objections," are 15c a dozen.

The Young Woman's Auxiliaries will welcome the playlet, "Y. W. M. A. Service Station," 7c each. This portrays how different types of girls,—business, student, artist, home-keeper, etc., may serve in the Missionary enterprise. You can win your sisters for service at the meeting you are planning for the girls in your congregation by using this play. It will appeal.

The Calendars, \$2.00 a dozen, are very popular. Have you ordered your supply? The pictures of our Reformed Educational Institutions with data as to number of missionaries each has sent into the Mis-

sion fields all tend towards making this the most attractive Calendar ever published by our Society.

Stamp Books are always popular with boys and girls. The World Friendship Stamp Book is a delight to the eye. There are fifty-six stamps printed in three colors accompanied by descriptive text. The stamps show boys and girls in many countries. There is a frame in the book for every Friendship Stamp in the Packet. To fit—but if I tell you all about these stamps and books which may be made a fascinating game, there will be no need to send for it. Price 50c.

There is only one more chapter of the book "Building with India." Are your plans complete for the rendition of a play or pageant? Foreign Mission Day coming in February will be a splendid time to render "Larola," 25c, or "Followers of the Star," 35c.

We again remind you of the United Day of Prayer for Missions to be observed February 16, 1923. The cards, "A Call to Prayer," are 1c each; Services, "The Light of the World," 2c each; \$1.50 per 100.

THE TREND OF THE RACES

Every tenth person in the United States belongs to the colored race. As Christians we should be interested in the trend of thought of both the white and colored man in regard to race relations.

The book to be studied in the Woman's Missionary Society from March to August is entitled "The Trend of the Races."

For our YOUNG PEOPLE we have "In the Vanguard of a Race." Advance sales indicate a great interest in this subject.

The above books sell for 50c each, paper covers; and 75c for cloth.

For the CHILDREN we have "The Magic Box," 40c; Negro Primary Picture Stories, 50c; Negro Neighbors' Picture Sheet, 25c.

Interdenominational Leaders' Guides for all these books are 15c each.

Eastern and Potomac Synods order from Miss Carrie M. Kerschner, Room 408, Reformed Church Building, 15th and Race streets, Philadelphia. All other Synods order from Woman's Missionary Society, 14 Remmle Block, Tiffin, Ohio.

The National Child Welfare Association,

70 Fifth Avenue, New York City, publishes a set of Welfare Panels attractively colored. Write to them for their reduced prices.

National Y. W. C. A. Headquarters, 600 Lexington Avenue, New York, will send you posters on the work they are doing for colored girls.

Read "Race Co-operation" in McClure's Magazine for October, 1922.

The Missionary Review of the World for November, 1922, suggests poems to be used in connection with the study on the Negro. The June, 1922, issue is the Negro number.

A "Book of American Negro Poetry," by James Weldon Johnson, has recently been published. The introduction is informative. Who of us, for instance, knew that a negro poetess, Phyllis Wheatly, was writing very correct heroic couplets in the time of George Washington? Be sure to have some one read Paul Lawrence Dunbar's "The Lord Has a Job for Me."

"Negro Folk Songs" can be secured by sending 75c to Fisk University, Nashville, Tenn.

Negro "Spirituals" may be purchased at any music store.

Much helpful teaching material may be secured from the following. Please send postage. The Nannie Burroughs Industrial School, Washington, D. C.

Board of Missions for Freedmen, 511 Bessemer Building, Pittsburgh, Pa.

Mrs. Maggie Walker, 900 St. James street, Richmond, Va.

Tuskegee Institute, Tuskegee, Alabama.

"Women as Stewards" is a new leaflet issued by the Stewardship Department of the Forward Movement to fill a long-felt want. It includes a brief presentation of the principles of Stewardship, explanations of how and why women give proportionately, and a program for a devotional Stewardship meeting of the Woman's Missionary Society. It is hoped that every local Society will be able to devote at least one meeting to the study of Stewardship during the late winter or early spring. This leaflet is being sent to each local Missionary Society. Additional copies will be furnished upon application to Rev. Wm. E. Lampe, Ph.D., 15th and Race Streets, Philadelphia.

Meeting Our Responsibility

THE following questions are sometimes asked: Shall women continue their membership in the Y. W. M. A. and pay the lesser budget or should they become members of the W. M. S. as soon as they reach maturity? Is it not better for them thus to meet their full responsibility? Also, what definite service can the Y. W. M. A. render to the W. M. S.?

In reply to the first question, I wish to refer to the late war. During the war there was a class of people known as "slackers," for whom we all felt a great contempt, and rightly so, because the slacker was one who evaded his responsibility, allowing others to assume it for him. So I should say that the woman who pays the lesser budget of the Y. W. M. A. rather than join the W. M. S., is to a certain extent a "slacker," because she fails to meet her entire responsibility. It seems to me that those engaged in any branch of church work, who do not meet their responsibility squarely must be regarded by God with as much contempt as we looked upon a "slacker" of the World War. The reply to the first question includes most of the answer to the second, except that I wish to quote from St. Paul, "When I was a child, I spake as a child, I thought as a child, I understood as a child; but now that I am become a man I have put away childish things."

Let us fully recognize our responsibility as members of the W. M. S. Let us be ready to step from the Y. W. M. A. into the W. M. S. when the right time comes.

In reply to the question, what definite service can the Y. W. M. A. render to the W. M. S.?—I should say that the former is the training school for the latter. The W. M. S. is depending for its leaders and future workers upon the Y. W. M. A. Here young women and girls receive their training; many become so interested in missions that they never lose it; these form the best sort of workers for the W. M. S. The call to the mission field has often come through the Y. W. M. A.

Psychology teaches that the religious instinct is awakened in girls and boys in the period between fourteen and eighteen years of age. Therefore this is the time to

enroll them as members of the Y. W. M. A. and enlist their sympathy and interest in the cause of missions. To let this period pass by may mean that they will never be reached. It is therefore necessary that members of the Y. W. M. A. reach those young women who are not members and to realize that their society is the training school for the larger work of the W. M. S. May they meet their increasing responsibilities as the years pass by and enter the work of the W. M. S. at maturity—trained workers, not shirkers.

MRS. EARL KLINE,
Littlestown, Pa.

The Girls are Coming!

As a result of the presentation of the Y. W. M. A. work several new societies have been organized. On October 29th thirteen wide awake girls of the Salem Reformed Church of Slater, Iowa, responded to Miss Alma Iske's challenge to organize a Y. W. M. A. Miss Violet Fausch, of Alleman, Iowa, was elected President.

* * *

Seven busy girls of St. John's Reformed Church, Tipton, Iowa, spent Hallowe'en in Mrs. Wendell Miller's beautiful home and when the work of the Y. W. M. A. was presented to them by Miss Iske, they added it to their list of activities. Miss Mildred Pfarr was chosen as their President.

* * *

A new Y. W. M. A. has been reported from the First Reformed Church, Lebanon, Pa. Miss Elsie L. Bickel is their President.

* * *

Twelve Chicago girls, of Grace Reformed Church, enlisted in the Y. W. M. A. Army after the work was explained by Miss Iske. They organized on October 24th with Miss Tresa Myers as their President. They will try out their strength by giving an episode from "Followers of the Star."

* * *

As a result of addresses given in the interest of Mission Bands, Miss Iske recently organized one at the Second Ebenezer Reformed Church, Sheboygan, Wis., and one at the First Reformed Church of

Bellaire, Ohio. The first mentioned was organized with 14 members, Miss Lydia Pfeiffer, leader; the second with 39 members, Miss Emma Sweitzer, leader.

* * *

Miss Doris Scott was elected president of the Y. W. M. A., of First Reformed Church, Alliance, Ohio, which was organized on November 20th. Ten interested girls became charter members of this society.

* * *

A new band has been reported to Miss Iske from Maurertown, Va.

Young Woman's Missionary Auxiliary

MRS. J. EDWARD OMWAKE, SECRETARY

"Christians Who Count"

Chapter VIII

"INDIA ON THE MARCH"

"Who will stand up for me?" This question found in the 94th Psalm is the same which Jesus is asking every young girl today, at the beginning of this new year, 1923. *Who will stand up for me?*

In every walk of life we admire the person who can stand. The soldier who stands the fire of shot and shell; the friend who stands the test of adversity; the hero, like Saint Paul, who "stands fast in the faith." Every day of our lives we must make decisions, we must take our stand. And, oh, there are so many allurements these days for young people to withstand! It is so easy to follow the crowd away from school, away from moral restraints, which seem antiquated, away from church and Sunday School, *away from Jesus*. The enticements of the world grip so tenaciously that it takes real courage, real heroism, real strength of character to stand against them.

In our testing times, let us consider some of the "stands" of Jesus:

"I stand at the door and knock."

"Jesus Christ," our loving, pleading, forgiving Saviour, "the *same* yesterday, today, and forever."

"The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels: and I will spare them as man spareth his own son that serveth him."

We can learn valuable lessons in this chapter from the Indian Christians, who "stand fast in the Lord." Follow the program outline for this study, stressing particularly the questions: "Are we Christians who count? India is on the march. Are we?"

Supplementary material:

Missionary Review of World, April 1922.—Sundar Singh.

Missionary Review of World, September 1922.—Pandita Rambai.

Blue Missionary Hymnal, song, "In the Secret of His Presence," words written by Ellen Lakshmi Goreh, of India.

Notice

Felt pennants, in blue and gold, our Y. W. M. A. colors, are now on sale at both depositories. Price 75 cents. District Synodical Societies should award these pennants to those Classical Societies only, which report the greatest number of Auxiliaries meeting *all* the requirements of the Y. W. M. A. Standard of Excellence.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

An Elephant Ride

FOR a pleasant diversion, take the children for a ride on an elephant. Assemble some Indian objects you may have made and add a few made expressly for this exercise. Having arranged the objects as realistically as possible, let the children's imagination do the rest, while you describe an itinerary somewhat as follows:

The largest elephant you have is made to kneel; four or five children climb up by a ladder and seat themselves in the

basket-like houdah. First, we pass through a low, swampy region. Here we see Burman houses perched high on four posts. The inhabitants must climb up a ladder to enter by the front door. It is healthier to live somewhat raised up from the damp earth, but a better reason for houses on posts is that they put the people above the annoyance of creeping things, snakes, and larger animals, which are so plentiful in India. As we go along a path-like road, we see a Brahmin boy coming toward us. He is dressed in bright-colored garments. He turns out of the path and makes a detour around us. He is fearing our shadow might fall across his path, for that would make him unclean. We see also a gaily attired young Brahmin girl, richly adorned with bracelets, earrings, necklaces, and jewelry. She too turns into another path. When she has grown a little older, she will marry and will no more be permitted to walk abroad where her face may be seen by men.

Now we ride underneath a clump of palm trees. We hear a chattering above our heads. A monkey is swinging on a branch of a tree. He has a cocoanut in his hand. He might drop it on one's head. Yes, these are cocoanut palms, we could tell them by the feathery leaves. An elephant is even now drawing a cart filled with cocoanuts to market. He is just a little farther on in the road than we. Such a clumsy cart we have never seen before. It is like a basket woven of willow saplings.

Just as we round a bend in the road we come suddenly upon a village of mud huts. Palm trees grow about it in profusion, so we call it the village of palms. From this village a company of travelers is just setting out. They travel in a heavy cart called a *jutka*. It is drawn by two bullocks and reminds us of our Conestoga wagons on which emigrants moved westward.

We are now approaching the end of our journey. We are going to visit an inland mission. We first approach the chapel. Villagers are just coming from services. The Mission School is close by. A Hindu lad and a Brahmin youth are exchanging books as they walk together toward the school. Also a rich girl without any ornaments is conversing with a Hindu widow.

It is evident that Christianity has made them forget their caste. Here comes the missionary and the mission doctor out of the chapel, but we must wait to introduce ourselves; for they, as well as we, want to see the wedding procession that is approaching. The bride is actually tied to the groom by a corner of her clothing. She is dressed in red and carries a big wreath of flowers. They are going toward that large house on the hill yonder, which will be their future home.

Teaching Missions to the Children of the Southland

The number of Mission Bands reported to the 26th Annual Classical Meeting of the Woman's Missionary Society of North Carolina at Thomasville, April 5-7, 1922, was ten and the number of members 250. At this meeting Miss Mildred Suther, of Concord, was appointed Secretary of Mission Bands. Since that time Miss Suther has organized the following Mission Bands: Keller Reformed Church, Concord, N. C., R. No. 3, Miss Margaret Shinn, President, members 19; New Gilead, Concord, N. C., R. No. 3, Miss Margaret Penninger, President, members 29; First Reformed, Landis, N. C. Miss Hazel Black, President, members 35; Emanuel, Emanuel Charge, Thomasville, N. C., Miss Alma Fouts, President, members 27; Heidelberg, Thomasville, N. C., Vaden Long, President, members 15; Grace (Lowerstone) Faith Charge, Miss Martha Fisher, President, members 28. These were organized under the direct supervision and work of Miss Suther. Four Mission Bands have been organized without Miss Suther's presence: First Reformed, Lexington, N. C., Miss Mildred Conrad, President, members 35; Beulah, Upper Davidson Charge, Mrs. Lavie Everhart, President, members 16; Grace, Newton, N. C., members 28; First Reformed, Waughtown, N. C., with 27 members. This means 10 new Mission Bands for the N. C. Classis with 259 members, since April 7. There are 20 Mission Bands with 509 members in the Classical Society.

Observations of the Treasurer

(Continued from Page 18)

takably know the smell, taste and effect of intoxicants are "ruled out of court" while their testimony in any other case would be perfectly in order and received in good faith.

The time has come when respectable newspapers, prominent people and even quite a few of our lawyers and judges should cease encouraging such lawlessness by refusing to permit themselves to be used as "cats' paws" by the rum interests on mere technicalities. Likewise it is to be greatly deplored and regretted that so many columns of our daily papers are devoted for "booze" propaganda. One is confronted with it every day. Criminals are often made to appear quite respectable while decent and orderly people are often held up to ridicule and public scorn. Men who stand for righteousness and justice are maligned and their motives misrepresented. The frequency with which this occurs tempts one to conclude that such editorial writers are either bountifully compensated or are willing to sacrifice the public welfare for the sake of their own appetites. They make much ado about "wet" New Jersey, but say little or nothing about "dry" Ohio. They forget that Pinchot was nominated on a "dry" platform and when it was evident that he could not be defeated and nothing was to be gained by voting for his opponent, every effort was made to belittle the issue. Pinchot, however, was elected with the clear understanding that he would use all the power of the Governor's office to abolish the saloon and the people expect him to do it.

Now then, it must not be overlooked that the alleged drunkenness occurred at the functions held in the big hotels where the officers, and not the privates, congregated. That does not look well for the Army and Navy and merits the widely published investigation that is proposed. There should be no "whitewashing," for if our country is to continue to prosper and grow, we need to get back to the virile standards of honesty and of righteous purposes that has made us what we are. We cannot escape the eternal truth that

"Righteousness Exalteth the Nation" and that the Prophet Isaiah was right when he wrote "The nation and kingdom that will not serve Thee shall perish, yea those nations and kingdoms shall be utterly wasted!" Our whole Home Mission program is justified only when our chief objective is to make righteousness the cornerstone of the nation. And that cannot be done unless we are, indeed, a law loving people.

Of late, I have written and spoken a great deal on this prohibition question. It is because it is the burning question of the day and I believe it would be exceedingly calamitous were we as a Nation to take a backward step. I also firmly believe that of the more than one hundred millions of our people, not many more than perhaps 10% of this great population is back of all the noise made by the wets. I have great faith in the integrity of the American people.

The Church on the Frontier

(Continued from Page 20)

enjoyed at the center to the farthest circumference of a given area. The purpose must be to weld all people living over a wide area into one large community with a community spirit and a common loyalty. To do this the Church must call into co-operative team play, doctors, visiting nurses, school teachers, county agents, and farm bureaus. This will be the Church "actually practicing a religion of fellowship, giving value for value and serving all the people and all their interests, all the time." The Church has counted for a great deal on the Range and has done some good fundamental work. But in order to keep abreast of the new development and to help bring to the Range a "satisfactory community life which is profitable, sociable, healthful and full of culture and charm, and, above all, full of God," the Church must make its ministry broader, steadier and more available.

These studies can be had separately at cost price at the headquarters of the Committee on Social and Religious Surveys, 111 Fifth Avenue, New York City. They can be obtained, however, at a financial advantage by ordering the whole series.

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